

COLGATE ROCHESTER DIVINITY SCHOOL
AMEROSE SWASEY LIBRARY
1100 SOUTH GOODMAN STREET
ROCHESTER 7, NEW YORK

Concordia Theological Monthly



J U L Y



1 9 5 7

Concordia Theological Monthly

Published by The Lutheran Church — Missouri Synod

EDITED BY THE FACULTY OF CONCORDIA SEMINARY
ST. LOUIS, MO

*Address all communications to the Editorial Committee in care of
the Managing Editor, Walter R. Roehrs, 801 De Mun Ave.,
St. Louis 5, Mo.*

EDITORIAL COMMITTEE

VICTOR BARTLING, PAUL M. BRETSCHER,
RICHARD R. CAEMMERER, ALFRED O. FUEBRINGER,
ARTHUR CARL PIEPKORN, WALTER R. ROEHRS,
LEWIS W. SPITZ, LORENZ WUNDERLICH

CONTENTS

FOR JULY 1957	PAGE
FRICTION POINTS IN CHURCH-STATE RELATIONS IN THE UNITED STATES. <i>Carl S. Meyer</i>	481
CONTRITION. <i>Theodore Engelder</i> Translated by <i>Erwin Lueker</i>	504
HOMILETICS	523
BRIEF STUDIES	532
THEOLOGICAL OBSERVER	538
BOOK REVIEW	546

CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed.

\$3.00 per annum, anywhere in the world, payable in advance.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

PRINTED IN U. S. A.

e of
lve.,

GE

81

04

23

32

38

46

ng
ce

or
7,
A.

C

V

F

F

r

re

an

C

on

ra

m

g

in

d

A

q

w

tr

ti

th

fr

ill

ti

un

an

at

re

an

Friction Points in Church-State Relations in the United States

By CARL S. MEYER

The encroachments of aggressive churches, especially the Roman Catholic Church, and the voraciousness of power-hungry governmental agencies are dominant trends in church-state relations in the United States. Education remains the largest single area in which conflicts are found. Augusta, Maine, and Hartford, Conn., can bear ample testimony to this fact. However, there are other aspects of the question. The conflicts touch family relations, race relations, labor relations. Conflict arises from a desire to promote social reform, as in Ohio by the demands of pastors for anti-gambling legislation. The broader, more explosive question of integration in Virginia or Arkansas, by way of illustration, has drawn extensive pronouncements by churchmen and church groups. Adoption cases, as the Ellis case testifies, have raised religious questions in the courts. The broadening of the various areas in which conflict can occur seems pronounced. Within the major trends there are minor manifestations of conflicts based on questions of historical significance. Even current legislation, such as the question of the liability of churches for refugees, has caused friction.

Various incidents in their interrelationships and similarities can illustrate and make clear the major trends in church-state relations. Isolated incidents remain the concern of many who are unaware of the major questions which underlie the "incidents" and "friction points." A summary of current friction points may at least emphasize the need for constant vigilance as the price of religious liberty.

The constantly recurring feminine question of what to wear and the question of unemployment insurance have played a role

in the question of church-state relations. Why worry about what schoolteachers wear? It may involve the question of religious education in the public schools.

NUNS IN PUBLIC SCHOOLS

The wearing of a habit, the garb of a particular religious order, by one serving as a teacher in a public school has caused discussion, litigation, legislation, and judicial decisions. In 1894 the Supreme Court of Pennsylvania ruled "that the wearing of a religious garb by public school teachers was not a sectarian teaching or influence."¹ However, in his dissent Justice Williams pointed out: "This is not a question about taste or fashion in dress, nor about the color or cut of a teacher's clothing. . . . It is deeper and broader than this. It is a question over the true intent and spirit of our common school system. . . ."² In the following year (1895), the legislature of the state passed a law forbidding such a practice.³ In 1910 the Supreme Court of Pennsylvania upheld the law.⁴ In 1906 the Court of Appeals of the state of New York sustained a decision of the state superintendent in which he declared: ". . . that the wearing of an unusual dress or garb, worn exclusively by members of one religious denomination for the purpose of indicating membership in that denomination, by the teachers in the public schools during school hours while teaching therein, constitutes a sectarian influence and the teaching of a denominational tenet or doctrine which ought not to be persisted in."⁵ In 1919 Nebraska forbade the practice by an act of the legislature. In 1923 Oregon followed suit. Circular 601, issued by Robert G. Valentine on religious garb in Indiana schools, called forth considerable agitation (1912).⁶ More recently the

¹ *American State Papers and Related Documents on Freedom in Religion*: 4th rev. ed. (Washington: Religious Liberty Association, 1949), p. 874.

² *John Hysong et al., Appellants, v. Gallitzin Borough School District et al., American State Papers*, p. 737.

³ *American State Papers*, p. 739.

⁴ *Commonwealth v. Herr, Appellant, American State Papers*, pp. 739, 740.

⁵ *Nora O'Connor, Appellant, v. Patrick Hendrik, as Trustee of School District No. 9, Town of Lima, Livingston County, et al., Respondents, American State Papers*, p. 741.

⁶ Alvin W. Johnson and Frank H. Yost, *Separation of Church and State in the United States* (Minneapolis: University of Minnesota Press, 1948), pp. 119-122.

case of *Gerhardt v. Heid* in North Dakota (1936) permitted nuns to wear their distinctive clothing while teaching in North Dakota public schools. The complaints had been entered, according to the court, "that while giving instruction they wore the habit of their order; and that they contributed a large portion of their earnings to the order of which they are members." It agreed "that the wearing of the religious habit described in the evidence here does not convert the school into a sectarian school, or create sectarian control within the purview of the constitution."⁷ It decided furthermore: "The fact that the teachers contributed a material portion of their earnings to the religious order of which they are members is not violative of the constitution. . . . To deny the right to make such contribution would in itself constitute a denial of that right of religious liberty which the constitution guarantees."⁸ But a popular plebiscite in that state resulted in banning the practice. The Roman Catholic bishops in North Dakota then permitted the sisters to wear "modest dress" while teaching in public schools.⁹

In New Mexico the same issue was raised. Perhaps of greater significance, however, is the case of *Harfst v. Hoegan* in Missouri. Much more than the wearing of a religious garb was involved.

⁷ *G. Gerhardt et al., Appellants, v. Etheline Heid et al., Respondents, American State Papers*, p. 748.

⁸ *Ibid.*, p. 749.

Paul Blanshard in testimony on tax exemption before a House subcommittee appealed to the committee to correct the practice of the Internal Revenue Service in exempting from income taxes those nuns who are on the public payroll, especially when nuns are teachers in the public schools. Robert Tate Allan's *Washington Religious Report*, No. 146 (November 20, 1956), pp. 3, 4.

⁹ Leo Pfeffer, *Church, State, and Freedom* (Boston: Beacon Press, 1953), pp. 413, 414.

"Religious Garb in Public Schools Again," *Liberty*, XLII (Fourth Quarter, 1947), 25. F. H. Y[ost] wrote in that editorial: "The fact is that wearing of religious garb is a religious act. . . . Therefore, when nuns wear the religious garb, they are performing a religious act peculiar to their church. When they appear as teachers in public schools, paid from tax funds furnished by people of all faiths or no faith, the public school becomes a place for the parade of a unique act of religion, and the minds of the public school pupils are conditioned to the reception of other unique features of Roman Catholic faith and practice."

"North Dakota and Religious Garb," *Liberty*, XLIII (Fourth Quarter 1948), 26, 27.

Only a few states today permit teachers to wear clerical or religious raiments in public schools during school hours.

The question, however, is almost incidental to the larger question of the Roman Catholic Church and the public schools.

DEMANDS FOR GOVERNMENT AID FOR ROMAN CATHOLIC SCHOOLS

The Roman Catholic "line" on the school question was broadly given in the statement issued by the Administrative Board, National Catholic Welfare Conference, in the name of the bishops of the United States in November 1955. Ten archbishops (Detroit, Chicago, New York, Los Angeles, Cincinnati, Baltimore, San Francisco, Boston, St. Louis, and Philadelphia) were among the signers. "Freedom under God" was hailed as "America's dearest treasure." Freedom must be taught in the schools of America. "Her school system is not a closed, unitary creation of the state, a servile instrument of government monopoly, but one which embraces, together with the state-supported schools, a whole enormous cluster of private and church-related schools, including many of the most honored names in the entire educational world, and devoted to the education of many millions of the nation's youth." These schools, according to the bishops, are "an integral part of the American educational system." They are democratic schools. "Let this be fully understood," the bishops say, "private and church-related schools in America exist not by sufferance but by right." Catholic parents have the right to educate their children in Catholic schools, the right of conscience. There are 4,000,000 youths in Roman Catholic schools. They do not destroy the unity of the nation, for "religion itself is not a discordant factor in American life." The bishops, therefore, make an appeal to justice and equality. And here comes the very heart of the issue: "The students of these [private and church-related] schools have the right to benefit from those measures, grants, or aids which are manifestly designed for the health, safety and welfare of American youth, irrespective of the school attended."¹⁰

¹⁰ "The Bishops' Message on American Principles in Education," *The Catholic School Journal*, LVI (January 1956), 1-3.

See Robert Tate Allan's *Washington Religious Report*, No. 125 (November 30, 1955), p. 2.

Father William Ryan has maintained that the Roman Catholic schools are "public schools" or "common schools," to use his phrase, "quite as much" as are the schools which are tax-supported.¹¹

Pastoral Letters regarding education have been issued in America, beginning with John Carroll in 1791. Some of them (e.g., the one in 1840) speak of a deficient monetary support of the Roman Catholic schools. Some warn against Erastianism and totalitarianism, materialism and atheism; many criticize public education.¹² There can be little doubt that the bishops' Letter was timed very carefully to influence, if possible, the White House Conference on Education.

The fallacy of the total argument is patent. Catholic schools have a right to exist; they are a part of the American educational system; therefore, they have a right to public funds. The right to exist does not mean the right to exist as tax-supported schools.

The freedom to maintain parochial schools was upheld by the Supreme Court of the United States in October 1924. The case of *Meyer v. Nebraska*, 252 U.S. 390, was cited to show that the Oregon law "unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control." The ruling set forth: "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."¹³

CONCORDIA THEOLOGICAL MONTHLY, XXVII (February 1956), 135—137.

The emphasis on the "patriotism" of Roman Catholic schools can be seen, for example, in an article for Roman Catholic teachers. Sister M. Augusta, O.M., "Foundation Stones of Catholic Patriotism," *Catholic School Journal*, LV (February 1955), 49, 50.

¹¹ In the *Commonwealth* for April 15, 1955, as quoted by Lawrence A. Cremin, "Public School and Public Philosophy," *The Christian Century*, LXXIII (September 12, 1956), 1051.

¹² Frederick E. Ellis, "Aspects of the Relation of the Roman Catholic Church to American Public Education," *The Educational Forum*, XIX (November 1954), 65—74.

¹³ *Pierce et al. v. Society of Sisters*, *American State Papers*, p. 753.

This right does not mean that the government must recognize parochial or private schools through subsidies either for maintenance or for capital expenditures. The Roman Catholic Church has been consistent in trying to obtain public funds to support its parochial schools. It would be interesting to review this history—the struggle between the Public School Society and Bishop John Hughes in New York (1838—42), the Faribault plan, the Maple River case (1918), the Vincennes, Ind., case (1940), and in Missouri the *Harfst v. Hoegan* case. Space does not permit. The Dixon (New Mexico) garb, the North College Hill incident, the Bradfordsville (Kentucky) attempt, and the demands of the Catholic Daughters of America illustrate the tactics of the Roman Church. Its advocates have even voiced their opposition to paying excise taxes on school buses, asking to be put on the same footing as public schools. The denial of bus transportation for pupils of parochial schools was said to make "second-class citizens out of taxpayers who exercise their right to send their children to parochial schools." Perhaps the outcry in Indianapolis that Roman Catholic schools were being "shoved aside" because they were not included in a public school athletic league belongs to this move for a demand for equal recognition of Roman Catholic schools with public schools.

What Blanshard calls "a kind of hybrid school that is semi-public in nature"¹⁴ has been one avenue through which the Roman Catholic clergy has tried to get public funds for the support of church schools. In some communities public schools are used in effect as parish schools—Lutheran congregations have done this too. But not all Roman Catholics insist on public funds for their parochial schools. Because the school board of Albemarle County, Va., had granted a Protestant religious education committee permission to hold released-time Bible classes in school buildings, Father J. Moore of Charlottesville wanted permission to teach

¹⁴ Paul Blanshard, *American Freedom and Catholic Power*, 16th printing (Boston: Beacon Press, 1951), p. 96. Blanshard says, p. 99: "In general Catholic priests do not attempt to move a parochial school into the public school system unless there is such a large preponderance of Catholics in the population that the maneuver can be executed without fear of repercussions."

For example, Ellis H. Dana, "School Row Stirs Wisconsin," *Liberty*, LXVI (Third Quarter 1951), 8—11.

Roman Catholic children Roman Catholic doctrine on schooltime in the public school building—an understandable and justifiable request.

The blast issued by Glenn Archer of the POAU (Protestants and Other Americans United) questions the terms "health, safety and welfare" used in the bishops' Letter. It says:

The hierarchy in this statement carefully avoids specifying the benefits which it would include under the headings, "health, safety and welfare," but the record shows that its definitions are very elastic. *The Catholic World*, for instance, declared in its lead editorial of last April that "in the matter of erecting new school buildings, it's obvious that American children are entitled to the benefits of public welfare legislation regardless of race, creed or color." Surely, if even the erection of school buildings can be termed a "welfare" service rather than an "educational" aid, then there are no limits to the extent of the support which the government will be expected to grant to religious schools. Will it not be claimed that payment of school electric bills, teachers' salaries, janitorial services and the purchase of books, paper, ink, pens, pencils, and all other supplies are matters of government concern because they affect the pupils' "welfare"?¹⁵

About one out of four children born in the U.S.A. today is baptized a Roman Catholic.¹⁶ According to *America*, the national Roman Catholic weekly, there are about 5,600,000 Roman Catholic children five years of age and under. In Rhode Island 65 per cent of the total births in 1954 were baptized Roman Catholics; 61 per cent of those in Connecticut; 50 per cent of those in New York and New Jersey; 63 per cent of those in Massachusetts (in 1953). On the basis of such statistics the observation is made in an editorial: "The nation's 5,600,000 pre-school Catholic children raise many question marks for state and federal governments. Those responsible for the public welfare cannot with justice lose sight of the fact that these Catholic children are Americans, whose parents have a full right to educate them in accordance with their consciences. These youngsters may not be voting citizens yet, but

¹⁵ *Church and State*, VIII (December 1955), 2.

¹⁶ In 1954 there were 4,076,000 births in the United States; in the same year there were 1,115,835 Roman Catholic infant baptisms. *The Christian Century*, LXXIII (May 16, 1956), 604.

their sheer numbers cry out for just consideration in any government plans for our educational future." The action of Dr. Finis E. Engelman, Connecticut state commissioner of education, who initiated a survey of the present and future needs of private and parochial schools in Connecticut, was commended and recommended to U. S. Commissioner of Education Samuel M. Brownell. The data of the Connecticut survey is to be "available for co-operative planning for both public and private school expansion and welfare needs."¹⁷ The situation in Connecticut has brought on a plea for co-operation, "the development of a partnership among all agencies of education, public and private, religious and secular, to meet the community need."¹⁸ In that state a controversy on this issue of tax support for Roman Catholic schools has broken out.

Shall federal aid be available for church schools? The Phi Delta Kappa National Commission on the Support of Public Education declared:

In view of the constitutional provisions relating to the separation of church and state and of the fact that the state is responsible for assuring that adequately supported public school services and facilities will be available for all children of school age, special care should be exercised to see that no public tax funds from any source are diverted to the support of sectarian or other nonpublic schools of any type, or for services to children in those schools that would involve extra costs because children are in attendance at such schools or that would in any way, directly or indirectly, aid or help to support such schools.¹⁹

The General Board of the National Council of the Churches of Christ in the United States of America adopted a statement in 1954 (May 19), which favored, without going into the question of auxiliary services or welfare benefits, federal aid to be administered by the state departments.²⁰

¹⁷ "5,600,000 Little Question Marks," *America*, XCIV (February 4, 1956), 497.

¹⁸ Richard Joyce Smith, "Aid to Private and Parochial Schools," *America*, XCVI (November 10, 1956), 156, 157; see pp. 152—157 for the entire article.

¹⁹ "The Support of Public Education," *Phi Delta Kappan*, XXXI (January 1950), 203.

²⁰ *Phi Delta Kappan*, XXXVI (April 1955), 272.

The *Bulletin* of the Department of Religious Liberty, NCCCA, I (Septem-

The controversy commands respect. Such names as Robert A. Taft, Graham Barden, Father McManus, and Francis Cardinal Spellman are associated with the issue. Some sort of compromise will be sought. It may be that in time federal aid will be made available to the states and that the states will be allowed to determine whether nonpublic schools shall receive aid.²¹

The White House Conference urged federal aid for general school construction. This aid, the conference urged, should be administered through the states and the federal government should have no control over local school districts.

The participants approved by a ratio of more than two to one [the report states] the proposition that the Federal Government should increase its financial participation in public education. Of those favoring such increase, the overwhelming majority approved an increase for school building construction. On the issue of federal funds to the states for local school operation, the participants divided almost evenly. A very small minority was opposed to federal aid to education in any form.

A majority agreed that all states and territories and the District of Columbia should be eligible for federal funds but that they should be granted only on the basis of demonstrated needs. . . .

The administration of federal funds should be through the appropriate state agency for education. . . .

The delegates almost unanimously opposed any federal control over educational use of funds in local school districts.²²

The conference opposed federal aid for construction of private and parochial schools. The school aid bill introduced into Congress [1956] was not reported out of committee nor discussed either by the House or by the Senate. The question of segregation and aid to states requiring separate school systems for people of

ber 1956), 1—8, is devoted to the issue of "Aid for Parochial Schools." It stresses aid to "tax-supported, public schools."

²¹ Irwin Widen, "Federal Aid and the Church School Issue," *Phi Delta Kappan*, XXXVI (April 1955), 271—276.

Richard J. Gabel, *Public Funds for Church and Private Schools*, Dissertation submitted to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy (Washington: Catholic University of America, 1937), has a comprehensive 855-page treatment of the past practices in this country.

²² St. Louis *Post-Dispatch* (December 3, 1955), p. 1B, col. 1.

varied pigmentation played into the reluctance of congressmen to act on this measure in an election year.²³ Religious forces that want to be certain that on the state and local level, in some communities at least, there will be aid for the construction of parochial schools helped block a consideration of the bill.

In some instances the Roman Catholic Church has received state subsidies for its schools. During the school year 1951-52 in Missouri, according to the Missouri Association for Free Public Schools, the Roman Catholic Church received public funds for parochial schools to a total of \$961,215.62. This figure was arrived at by taking the aid paid to the parochial schools which had been given the status of public schools plus the salaries paid to the nuns teaching in these schools. There were 25 such schools in 18 counties in Missouri (Bollinger, Chariton, Clark, Cole, Dunklin, Franklin, Henry, Lincoln, Montgomery, New Madrid, Osage, Perry, Phelps, Pike, St. Charles, Ste. Genevieve, Scott, and Warren); 94 nuns were employed in such schools; their salaries were paid out of public tax funds, \$140,956. State aid in addition to these salaries amounted to \$470,259.62; local taxes for the support of these schools have been estimated to amount to about \$350,000. The present status of these schools is not known to this writer at this time. The use of tax funds, however, by Roman Catholic schools operated under the guise of public schools is hereby documented.²⁴ If further documentation be needed, the Pierz, Minn., case might be cited.²⁵ It has been said that in many communities in New Mexico, because of the encroachments of the Roman Catholics, "it is hard to find the line between parochial and public schools."²⁶

²³ "Federal School Aid Not a Lost Cause," editorial, *The Christian Century*, LXXIII (May 2, 1956), 541: "The thing that is lacking is a vociferous demand on the part of the church and labor that Congress make a beginning in dealing with our major cultural problem."

Robert Tate Allan's *Washington Religious Report*, No. 133 (March 31, 1956), p. 2, and No. 132 (March 20, 1956), p. 1.

The *Bulletin* of the Department of Religious Liberty, NCCCA, I (February 1956), 3.

²⁴ "State Aid to Parochial Schools in Missouri," *Liberty*, XLVIII (Third Quarter, 1951), 30, 31.

²⁵ Heber H. Votaw, "Parochial v. Public Schools in Minnesota," *Liberty*, XLVI (Fourth Quarter, 1951), 11-13.

²⁶ *The Christian Century*, LXXIII (December 5, 1956), 1436.

In Vermont the question of granting state aid to local school districts for students attending private and parochial schools has been a major issue. Some 95 Vermont communities are involved; about \$20,000 in grants were made last year. Such grants have been declared illegal.

The questions about bus transportation, baccalaureate services, or free textbooks will be set aside. Instead, two groups of questions remain: (1) Does the "unto thee for good" of Romans 13 apply to "health and welfare benefits" for parochial school children? If so, where is the line to be drawn? Health examinations and polio shots, hot lunches, bus rides, textbooks and gym equipment—all of those—but not posture seats and green chalkboards to relieve eyestrain or books for the school library? Just where? (2) Do the Savior's words of Matt.10:42 apply to health and welfare benefits for schools? If so, must His disciples provide them for His little ones? The words read: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Likewise Jesus says: "Verily I say unto you: Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40).

The problem is not merely one of "state aid for church schools" but also a question of the basic obligations of the Christian toward the children (and young people) of the household of faith, a question of evidencing the love of Christ in love to the little ones, whose angels stand before God. The two are not necessarily contradictory. The state may render services to advance the temporal welfare and the common good; in genuine love the Christian may be deeply concerned about helping these lambs of the fold.

THE STATE'S EDUCATIONAL RESPONSIBILITIES

A proliferation of the larger question of the relationship between church and state in this area of education has been suggested. What about the question of responsibility? What standards can the state enforce? May the state prescribe minimum common understandings needed for citizenship? What about auxiliary services? supervision? welfare benefits? Twenty-two specific questions have been framed as follows:

1. Should the state department of education be regarded as supervising all formal educational efforts in the state or merely that portion of education supported by tax funds?
2. Should county, city, and district school administrative officials be regarded as supervising all formal educational efforts within their respective areas or merely that portion of education supported by tax funds?
3. Should the state license day schools operated by churches?
4. Should the state license teachers for day schools operated by churches?
5. Does the state have any responsibility for the quality of instruction in the church day schools?
6. Should the state require health and safety standards in church day school buildings and facilities?
7. Should state officials inspect church day school buildings and facilities to insure their meeting health and safety standards?
8. Should minimum curriculum requirements be made by the state for schools operated by the churches?
9. Should the state specify the course of study used by the church day schools?
10. Should officials of the state regularly visit day school plants operated by the church?
11. Should the children in church day schools be given free textbooks by the states which provide free texts to children in public schools?
12. Should states which provide free lunches for children in public schools provide free lunches for children in church day schools?
13. Should states provide free transportation on school buses to children in the church day schools as they do to children in the public schools?
14. Should faculties in church day schools receive the same advisory and technical services from experts in the state department of education given faculties of the public schools?
15. Should the state require instruction in the English language?
16. Should the state lend money to church day schools for building classrooms and dormitories?
17. Should the state give examinations in subject-matter achievement to students in church day schools?

18. Should state schools give credits to students for work done in day schools of the churches?

19. Should experience in teaching in church day schools be counted on salary schedules when teachers move to public schools?

20. Should teachers in church day schools participate in regular pension plans for teachers operated by the states?

21. Should tax-exemption status be affected by fees charged in schools of the churches?

22. Should relationships of state agencies to day schools operated by the churches be the same as to day schools operated by individuals or for profit?²⁷

Consolidated schools with a broad base through larger school districts for taxation have the benefits of increased revenues. Better gymnasias and cafeterias and auditoriums are built; physical educational programs are expanded; bigger and better athletic fields are provided. More and more the cry is raised that the state should pay *all* the educational costs of *all* American youth to the end of the fourteenth grade. Community colleges should extend common education upward to that level, and this certainly with the most complete plants and the most adequate equipment which can be obtained. By this trend, if taxation for educational purposes is regarded as too heavy, church schools and private schools can be destroyed or their effectiveness can be seriously curtailed. The educational dollar — whether for public or church schools — still is much too small. Proportionally the richest country in the world is not spending enough on education. It may decide to spend all that it cares to spend on public education, leaving little or nothing for nonpublic schools. Then, too, the practice of charity will suffer and the welfare state will distribute its welfare benefits for children solely through public schools. Federal and state scholarships may be restricted to state schools, not merely to accredited schools (even though the state determines accreditation). There are those who have urged that tuition paid to church schools (at least on the elementary and secondary levels) should be deductible for income-tax purposes. Some want to make teachers

²⁷ Thomas van Loon, "Breaking Down a Big Question," *Phi Delta Kappan*, XXXVI (April 1955), 261, 262.

in parochial and private schools eligible for state teachers' pensions as well as social security.

The increased costs of administration, special services, consultants, and nonacademic staffs in the public schools may be questioned from the point of view of political economy. The "hidden costs" of free public school education for the students might be cited to show that the state should take over still more of the pupils' expenditures for school, preventing by that means drop-outs of economically poor students. Education might become more discriminatory, however, at least on the secondary level, without becoming undemocratic. Those with little aptitude for academic learning could serve society better in some other way than by spending fruitless years under the surveillance of professionally trained, pedagogical baby-sitters. To retain incompetents in school for longer and longer periods with ever-increasing benefits does not seem to be the most desirable way of advancing the common good.

Some very basic questions in education are involved in the area of church-state relations. The larger demands of the state, as well as the moves of the Roman Church to obtain public funds for their schools, need to be watched.

The matter of released time and the use of public school buildings for religious instruction has been settled by the Supreme Court of the United States. That these have been major points of friction cannot be readily denied. That these decisions have increased state control of education is evident—at least to the present writer. Released time has been banned in Delaware and in Nevada. In Vermont the conducting of Bible classes in certain public schools of the state was declared illegal. The attorney-general of Virginia in 1948 approved "nonsectarian" released-time religious instruction in the public schools of that state. A clarification of that ruling has been sought recently. In Idaho, Pennsylvania, and New York efforts are under way to devise some scheme for part-time religious instruction. The issue cannot be regarded as wholly decided.

In New York City the adoption of a policy calling for the teaching of moral and spiritual values in the public schools climaxed a controversy in which the violation of the principle of the separation of church and state was an issue. However, on Long Island

the display of the Decalog on the classroom walls of a public school has raised the question of teaching religion in a state school.

SEGREGATION AND CHURCH-STATE-SCHOOL RELATIONS

Besides the question of financial aid the question of segregation and racial discrimination is a major issue.²⁸ The White House Conference touched also on the question of federal aid for segregated schools. It did not make this a primary issue. The report states: "One table in 10 recommended that federal aid should be made available to states only for those districts certifying that they are conforming to the Supreme Court decision prohibiting racially segregated school systems."²⁹

The segregation issue in its applicability to the schools is the "hottest" issue, political or social, confronting the nation today. Controversy was stirred up, e. g., by the refusal of the ULCA to endorse the Supreme Court decision on racial segregation in the public schools. Mixed motives governed the vote. One of them was the contention that the question of supporting a court decision did not properly belong before a church body. In Virginia the voters approved a plan to (1) provide private-school tuition to pupils in cities and counties that had closed the public schools rather than desegregate, and (2) pay tuition of any pupil who wishes to attend a private school in cities and counties that have desegregated. In Georgia the leasing of public schools for private-school purposes has been proposed. In Mississippi the voters have approved a plan which would permit the legislature to sell, rent, or lease school buildings to private corporations and to pay the tuition of pupils in private, segregated schools. On September 8, 1956, North Carolina voted on the "Pearsall Plan," which would allow the state to provide parents with tuition grants for use in "private nonsectarian schools." In Alabama the "Freedom of Choice" amendment to the state constitution permits a school power to "assign" pupils to schools. Nullification and interposition have been voiced. No private school that teaches "sectarian"

²⁸ "Racial Segregation in Education," Sec. IV, in *Crucial Issues in Education: An Anthology*, ed. Henry Ehlers (New York: Henry Holt & Co., 1955), pp. 179-210.

²⁹ *St. Louis Post-Dispatch* (December 3, 1955), p. 1B, col. 2.

doctrines is to receive aid under the schemes now being considered. The question has been raised: Will the Roman Catholic Church take advantage of the situation to intrench itself in the Bible Belt?³⁰

At Jesuits Bend, Erath, and New Orleans (Blue Jay Parents Club of the Jesuit High School), the race question has flared up into the open. Archbishop Joseph Rummel has pronounced for integration. However, while still declaring segregation "morally wrong and sinful," he has postponed integration and pronounced for a gradual policy.

The difficulties at Alabama U., the Gray Plan in Virginia, the boycott of the transportation system in Montgomery, Senator Eastland, Rector Kershaw (no emphasis on religion at the University of Mississippi?), the Manifesto of the Southern Congressmen, and the NAACP have been subjects of discussion and action by various clergymen of different denominations in widely separated sections of this country. It is not my purpose to discuss the segregation question as such. The plan for the control of state schools by "nonsectarian" organizations may cause either the deterioration of education facilities or the abandonment of education to private, semiprivate, or church-related groups.

FOREIGN AFFAIRS AND THE ROMAN CHURCH

Turning aside from the issues connected with the schools, the observer notes that in the field of welfare work, labor relations, Sunday observance, there have been areas of friction. One of these was a hearing scheduled before a senate subcommittee consisting of Hennings, Langer, and O'Mahoney. It was never held. Edward F. Woods, a Washington correspondent of the *St. Louis Post-Dispatch*, reported from Washington on October 6 (1955): "Hearings on the questions of freedom of religion and separation of church and state were called off yesterday by the Senate subcommittee on constitutional rights, apparently in deference to the

³⁰ Paul Blanshard is reported to have said: "Will the racial gerrymandering in Southern school systems, designed to evade the Supreme Court's ruling on segregation, ultimately result in sectarian gerrymandering and destroy the American principle of church-state separation? . . . Most Americans are sincere believers in the separation of church and state and in the public school. They oppose the European policy of using public funds for assisting denominational schools. But today some Protestants in their ardent opposition to the Supreme Court's antisegregation ruling have forgotten that one of the by-products of

views of various religious leaders who said that a public inquiry could do no good and might lead to bitter controversy." Glenn Archer published his *Without Fear or Favor*, a statement he had prepared for presentation to the committee. It pointed a finger at the Roman Catholics; in fact, it also shook its fist at this church. Glenn Archer did not hesitate to blame members of the Roman hierarchy for the collapse of these hearings. Pfeffer, too, prepared a statement.

Similarly the bottling up of the treaty with Haiti is attributed to the influence of the Roman Church. The treaty does not contain the customary guarantees of religious liberty to our citizens.³¹ The constitution of Haiti does have such a provision. Why is it omitted in the treaty? Is it because of the treaty to be made with Colombia? Is it because of a revision of the treaty with Spain? Is it to establish a precedent? Roman Catholics have expressed concern about the large number of Protestants in the U.S. diplomatic posts in the Philippines. In the Philippines, it may be noted incidentally, efforts are being made to introduce the teaching of Roman Catholicism into the public schools. The gift of \$8,000,000 or more (it could be as much as \$30,000,000) to the Roman Catholic Church to pay for additional war damages in the Philippines has rightly been called "an astronomical give-away."³²

POLITICS, CHARITY, LABOR

In this country there are sporadic attempts to prevent the Gideons from distributing Bibles; in Tennessee Bible reading in public schools is an issue; and some have revived the question of sending an ambassador to the Vatican. In an election year the

their program may be the weakening of the principle of church-state separation."

Robert Tate Allan's *Washington Religious Report*, No. 129 (January 30, 1956), p. 2.

³¹ Federal treaties, which belong "to the supreme law of the land," have contained guarantees of liberty of conscience, worship, and religious work. *American State Papers*, pp. 309—325.

³² "Catholic Church Takes U.S. for Another \$8 Million," *The Christian Century*, LXXIII (August 15, 1956), 940, 941.

For further details of H. R. 6586 see "As Congress Adjourned," *The Christian Century*, LXXIII (October 3, 1956), 1128—30.

Bernard H. Hemmeter, "A Birthright Worth Preserving," *Lutheran Witness*, LXXVI (February 12, 1957), 81, discusses the attempt of the Romanists to get Federal care for St. Joseph's Roman Catholic Church in Philadelphia.

question of a Roman Catholic candidate for President or Vice-President was raised widely, while the POAU urged each of the political parties to adopt a plank on the separation of church and state. Indeed the religious affiliation of candidates for, or holders of, public office is a perennial question of concern to the American citizen. "In a great many minds there is an uncomfortable uneasiness about the establishment of Roman Catholics in high places of government." In the present (the 85th) Congress of the United States there are 86 Roman Catholics, numerically second only to the Methodists, with 102 members.

Clergymen, under the sponsorship of the Federal Civil Defense Administration, are being briefed on their potential role in time of possible disaster, involving, too, their ministrations to the dying and the bereaved.³³ Government officials can here easily become guilty of ordering the functions of the church.

Tax discriminations in granting exemptions are said to have been made in favor of Roman Catholic organizations.³⁴ In Richmond, Va., revenue-producing property belonging to churches was declared taxable. The question of the taxation of church property is a broad one, demanding a consideration of circumstances surrounding each case, unless one asks for the taxation of all church property of every kind. In South Dakota the Hutterites won their court action against a state law disallowing communal farms. The ruling that the Ethical Society is not a religious group has focused attention on the issue "What is religion — for tax purposes?"

³³ Homer A. Jack, "Prime Clergymen on Defense Role," *The Christian Century*, LXXIII (June 27, 1956), 781, 782.

At a one-day conference in Seattle the Civil Defense Administration was praised "for its attention to religious aspects in its city and state programs." *The Christian Century*, LXXIV (January 9, 1957), 50.

The *Bulletin* of the Department of Religious Liberty, NCCCA, I (June 1956), 2, points out in this connection: "Only the churches themselves can accept and define this responsibility."

³⁴ Robert Tate Allan's *Washington Religious Report*, No. 134 (April 20, 1956), pp. 2, 3.

Paul Blanshard in a hearing before the House Subcommittee on Internal Revenue Taxation on November 19, 1956, appearing for the POAU, was highly critical of tax exemption on the unrelated business income of religious orders which manufacture brandy and wine and sell them in the commercial market. Robert Tate Allan's *Washington Religious Report*, No. 146 (November 20, 1956), pp. 3, 4; *Church and State*, IX (December 1956), 1.

More controversial than the tax question is the question of public funds for denominationally controlled hospitals.

Under the Hill-Burton Act, of 1945, \$424,000,000 was allocated from Federal funds for the benefit of hospitals, through June 1951. It is not easy to identify with certainty the church control of hospitals, especially Protestant; as a result, analyses of allocations differ. One analysis, careful and conservative, lists allocations of \$58,000,000 to Roman Catholic hospitals, \$16,000,000 to Protestant, \$2,000,000 to Jewish. Another tabulation indicates that 79 per cent of the church-affiliated hospitals are Roman Catholic and that they receive 78 per cent of the Hill-Burton allocations to such hospitals.³⁵

Men like Paul Blanshard and Glenn Archer do not hesitate to use the Roman Catholic position on sterilization and birth control, and the instructions given to nurses regarding requests for a non-Catholic clergyman, Baptism, and assistance rendered priests, as arguments against state aid for Roman Catholic hospitals.

There is an area of tension here between church and society which involves an issue in church-state relations.

The state may subsidize hospitals for the general welfare and, therefore, may provide the needed subsidy for church-controlled hospitals without mixing church and state. The state does so "unto thee for good."

The Supreme Court of the State of New Hampshire has ruled that schools for the training of nurses operated in the state by Roman Catholic hospitals may receive state funds with the proviso that no "religious or other unreasonable discrimination in the enrollment of student nurses" be made. The Mississippi Supreme Court ruled (1950) that the Roman Catholic hospital in Vicksburg was to receive certain tax funds because the state was thereby "purchasing, with no little thrift, benefits for its indigent patients." In Raleigh, N.C., the attempt to turn over a 300-bed hospital

³⁵ In *Bradfield v. Roberts* the Supreme Court decided (1899) that Federal funds might be granted to a corporation organized by nuns. Aid to hospitals, the court held, was not aid to religion. "Implicit in this decision," says Pfeffer, "is the holding that the Constitution would be violated by a grant of Federal money for religious purposes or to an institution controlled by a religious organization." Leo Pfeffer, "Judicial Applications of the Separation Doctrine," *Liberty*, LII (First Quarter 1957), 16.

built by tax funds to the Roman Catholic diocese has been resisted. Baudette, Minn., is the scene of a similar issue.

In Allegheny County, Pa., tax funds have been used to support church-related orphanages. There the Allegheny Common Pleas Court ruled two to one that the county could use municipal and county funds for support of such sectarian institutions, although it would not, the court said, be constitutional to use state funds for that purpose. This decision has been sustained by the Pennsylvania Supreme Court, which denied that thereby the principle of the separation of church and state was violated.

The adoption of children by foster parents of faiths other than the faiths of the original parents has been the cause of various bits of action by agencies of the government. In Maryland the legislature passed a bill (1955) that provided that children should be placed for adoption with foster parents of the same faith as their natural parents unless the natural parent or parents specifically requested otherwise. The Supreme Court refused to assume jurisdiction in a case appealed from Michigan in which a Roman Catholic child had been adopted by Protestant relatives. The Iowa Supreme Court reversed the ruling of a district court judge which would have compelled a divorced mother, a Protestant, to raise her son as a Roman Catholic, even though the divorce decree had so stipulated.

The churches of Denver in their concern for the aged have sponsored a housing project (financed through the Federal Housing Authority). In fact, the wider problem of the churches in relation to city planning is one that has received some attention.

Agitation against blue laws, the enforcement of municipal regulations against retail selling on the "Sabbath," and similar items occur with some degree of regularity. Both Protestant and Roman Catholic opposition has been expressed recently against Sunday selling in various business lines throughout the country. In Wau-paca, Wis., attempts to ban Sunday celebrations were quashed by the city council. The harsh Maryland Sunday law is invoked from time to time to the annoyance of used-car dealers. In Flint, Mich., the city ordinance, making it illegal to sell furniture on Sundays, was declared void. Jewish rabbis in New York have asked the right for Jewish merchants to operate their establishments on

Sundays; Roman Catholics opposed such legislation. The New Jersey Supreme Court (December 17, 1956) declared a Sunday sales law, banning Sunday auto sales, constitutional. Thus examples of various kinds, involving the enforcing of Sunday laws, from religious or economic motives, could be multiplied. The sale and distribution of religious literature through door-to-door canvassing has been the subject of court litigations. It seems, however, that the courts have agreed that ordinances prohibiting such activities are unconstitutional.

A recent ruling by the United States Court of Appeals for the Seventh Circuit at Chicago (February 23, 1954) makes the Fair Labor Standards Act applicable to those engaged at least in printing religious literature. It might be very difficult in this case to show interference in church matters. Perhaps it depends on what words are emphasized. The court said:

It seems clear, in the instant case, that the Fair Labor Standards Act is such a reasonable, non-discriminatory regulation by an Act of Congress, a regulation in the interests of society for the welfare of all workers, and that, therefore, the application of the provisions of this Act to the Pilgrim Holiness Church Corporation and to its employees, who work in the production, printing, handling, addressing and distributing of the books, magazines, pamphlets, leaflets and other printed matter issued by the defendant and to all other employees of the defendant whose work is necessary to the production of such goods does not violate the Constitutional provision guaranteeing the free exercise of religion.³⁶

The court had also said: "While the First Amendment in the Constitution does guarantee the free exercise of religion, the right so guaranteed is not without limitations. The individual has the absolute power to believe in any religious doctrine he may choose but only limited power to act pursuant to that belief." The word "communication" is a broad term. "The word 'commerce' as used in the Fair Labor Standards Act is not limited to transactions where there are actual commercial sales of goods produced and transported." "Communication" is included under the term "com-

³⁶ Mitchell, *U. S. Secretary of Labor v. the Pilgrim Holiness Church*, as quoted by Carl Seet, "The Minimum Wage," *Liberty*, L (Fourth Quarter 1955), 23.

merce." The questions therefore are timely. Does this decision preclude the rendering of services to the church (on an interstate basis) gratis? Must participants be paid on a minimum-wage scale? Much more important: Is such a decision an opening wedge into the regulation of the affairs of the church?

Akin to the question of wages is the question of unemployment compensation. In questions pertaining to the conscientious scruples of people in accepting jobs, hence needing unemployment compensation, state boards and commissions as well as the courts have ruled in favor of the claimants. A meatcutter at a kosher meat market in Washington, D. C., was granted the right of conscience to refuse employment on Saturdays. Seventh-day Adventists who were fired for refusal to work on Saturdays were eligible for unemployment benefits in Maine.

... three lower courts and two State [Michigan and Ohio] supreme courts have to date been called upon to determine the availability of persons for work within the meaning of Unemployment Compensation Acts, despite their inability because of religious convictions to work from sundown Friday until sundown Saturday, in recognition of that day as the Sabbath. In each case, without exception, the courts have answered this question in the affirmative. The courts have held that for these claimants the proffered work was not "suitable," that in their refusal to accept such work they had not removed themselves from the labor market, but were "available" for work, and as such were eligible for unemployment compensation benefits, having met all the requirements of the law.³⁷

The North Carolina Supreme Court ruled that Mrs. Imogene R. Miller, a Seventh-day Adventist, was eligible for unemployment compensation when she was fired for refusing to work after sundown on Fridays.

German Baptist Brethren of Covington, Ohio, have consulted with the National Labor Relations Board, because (labor) union membership conflicts with their religious convictions.

Zoning ordinances have been used to prevent the building of

³⁷ Alvin W. Johnson, "Eligibility for Unemployment Compensation as Affected by Religious Scruples," *Liberty*, L (First Quarter 1955), 15. See pp. 10—16 for the entire article.

a Lutheran high school in Milwaukee by the Wisconsin Synod and the building of a church in Indianapolis by Jehovah's Witnesses. Jews in Sands Point, N. Y., were not permitted to occupy a recently constructed synagogue.

Conscientious objector cases are perennial, it seems, under the Selective Service system. Even an agnostic claims the right to be such a conscientious objector.

The Quakers are "fighting mad," according to a report, because the government has destroyed two shipments of peace literature ordered from England. They have accused the House Committee on un-American Activities of interfering with religious liberties.

In almost every area of human endeavor there seem to be points of friction between some governmental agency and some church denomination. Whatever these points may be, the need for a clearer understanding of the relationship between church and state seems to be present. This clear understanding is generally lacking. Recently the American Lutheran Church adopted a statement which emphasized that the principle of the separation of church and state "must not be made to support the view that the state has no concern for spiritual values nor that the church has no interest in temporal realities." This is true. However, the distinctive functions of each must be recognized and kept separate. The campaigning for prohibition in Texas by churches and ministers was branded as dabbling in politics, as "both un-Christian and un-American." A Missouri Synod pastor raised the issue. He said: "If the state is not to exercise any form of control over the church, the church is not to exercise any form of control over the state." The efforts of any church denomination to compel the state to serve its interests, or the efforts of church groups to make the state subservient to them, must be resisted as strenuously as the efforts of the state to gain control of areas which belong to the domain of the church.

St. Louis, Mo.

Contrition

By THEODORE ENGELDER

Translated by ERWIN LUEKER

(Concluded)

IV

Is the intention to abstain from sin and to live for God a part of the contrition which precedes faith?

Many Lutheran compends answer this question in the affirmative. Luthardt states: "The process of conversion, wrought by God within man, begins with the self-judgment of repentance, which consists of a change of attitude, manifested in the acknowledgment of sin, sorrow for sin, and the earnest intention to break with sin and live to God" (Luthardt-Jelke, *Komp. der Dog.*, p. 394). Luthardt is speaking about contrition. He had just said: "The signs of a true contrition (those within man) are abstention from evil and yearning for sanctification." Rohnert takes the same position: "The means whereby the Holy Spirit accomplishes conversion is . . . the Word of God and, in the first place, the Law and then the Gospel. Through the preaching of the Law the magnitude of man's guilt, his whole sinful corruption, and God's wrath over sin is revealed to him, so that he sees it with inner horror, his conscience is terrified, and he experiences painful contrition (*contritio cordis, terrores incussi conscientiae*). He now realizes that he deserves nothing but condemnation; he feels the mortal pangs of sin, feels the impossibility of changing himself and of existing before God. Hence his heart is full of fear and suffering, full of grief and shame, full of godly sadness (λύπη τοῦ θεοῦ, 2 Cor. 7:10), full of aversion and hatred toward sin (Ps. 97:10; 6:9), which has brought him into such misery. Therefore he turns away from it and renounces it. Far from excusing himself, he contritely confesses his guilt (Ps. 32:3, 5; Prov. 28:13; Song of Sol. 1:8, 9); he accuses himself and cries in anguish of heart: 'O wretched man that I am! Who shall deliver me from the body of this death?' So in this mourning over sin he trembles in the pangs of death as the wages of sin; his soul tastes death (Rom. 7:10 f.); the natural mind goes to pieces (*mortificatio*; Apol. 174).

But all this is still only the *negative side of repentance* (*Die Dogmatik d. ev.-luth. Kirche*, p. 357).” [Here C. E. Lindberg (*Christian Dogmatics*, pp. 315 f.) and J. Stump (*The Christian Faith*, pp. 255 f.) are cited as other exponents of this view of contrition.]

In other Lutheran dogmatics, on the other hand, good intentions are entirely absent in the definition of contrition as worked by the Law. According to these writers, they are not a part of contrition. F. Pieper teaches: The word repentance designates in the narrow sense “contrition (*contritio*), the knowledge of sin produced by the Law (*terrores conscientiae*)” — the good intention is not mentioned. “Conversion is effected in the moment when, turning away in despair (*terrores conscientiae*) from his own morality or his own righteousness, man accepts the grace of God offered him in the Gospel, etc.” Again nothing about a good intention! “Since conversion is effected by the Gospel with the aid of the Law, the inner motions of the heart which go to make up conversion are (a) the terrors of conscience (*terrores conscientiae*), which arise from the knowledge of sin engendered by the Law (“He came trembling . . . and said: Sirs, what must I do to be saved?” Acts 16:29-30); (b) the trust of the heart (*fiducia cordis*) in the gracious promise of forgiveness extended to man in the Gospel, Acts 16:31. Conversion then consists of contrition and faith” (*Christliche Dogmatik*, II, 604, 545, 551). Purposely no mention is made of any good intention in the description of contrition. G. Stoeckhardt defines it thus: “This contrition is nothing else than ‘terrors of conscience,’ ‘pure wrath and despair.’ The Law vivifies sin and transgression in the conscience of the sinner and therefore fills the heart with anguish, fear, wrath, and terror of hell. To such extremities the Law leads man—even into hell” (*Lehre und Wehre*, XXXIII, 158). Dietrich’s *Catechism* (Qu. 138): “What is contrition? Contrition is the earnest and sincere sorrow of heart, which, because of the sin recognized through the divine Law, is terrified and smitten before God’s wrath and his righteous punishment.” E. Hove: “This contrition is wrought by God through the Law and is a distressing sense of God’s wrath against sin” (*Christian Doctrine*, p. 253). M. Loy: “‘By the Law is the knowledge of sin,’ Rom. 3:20. When this enters the soul with its divine demands and penalties, from which

there is no escape, the effect is either rage and recklessness in declaring war against the imposition of intolerable burdens or the terrors of contrition. 'The soul that sinneth, it shall die.' When it has realized that it has sinned and read its sentence, whither shall it flee for comfort? Its own conscience condemns it, and it can find no solace there. The conscience of every man condemns him in his own confession of guilt and can give him no comfort. His only possible help could be in God, and He reveals His wrath against all ungodliness of men. Condemned of all, helpless and hopeless, whither shall he flee from the hell within him and all around him? That is contrition as the result of an earnest acceptance of the Law of God with its righteous requirements and its terrible denunciation of wrath upon the soul that sinneth." Not a word about the good intention! "The knowledge of sin, the consciousness of its guilt, the compunctions of conscience for the transgression of the divine Law in its holiness, are all necessary to prepare the sinner for the reception of the grace of Christ offered in the Gospel. They thus constitute an indispensable part of repentance." The good intention is consistently omitted (*The Augsburg Confession*, p. 745).

The former make the good intention an essential feature of contrition. The latter refuse to say even a word about good intention in their definition of contrition. This they have learned from the Augsburg Confession and the other symbolical books of the Lutheran Church. "One is contrition, that is, terrors smiting the conscience through the knowledge of sin (*contritio seu terrores incussi conscientiae agnito peccato*); the other is faith, which is born of the Gospel. . . . Then good works are bound to follow, which are the fruits of repentance" (AC XII [the original followed the German text]). The good intention is there; but it is not there before faith is present. When contrition which precedes faith is discussed, nothing is said about amendment of life. The Apology treats the subject more fully but does not include good intention in the contrition worked by the Law. "We say that contrition is the true terror of conscience, which feels that God is angry with sin, and which grieves that it has sinned, and this contrition takes place in this manner when sins are censured by the Word of God" (XII 29). The Smalcald Articles teach exactly the same thing:

"This, then, is the thunderbolt of God by which He hurls to the ground both manifest sinners and false saints, and suffers no one to be in the right, but drives them all together to terror and despair. This is the hammer, as Jeremiah says, 23:29: Is not My Word like a hammer that breaketh the rock in pieces? This is not *activa contritio*, or manufactured repentance, but *passiva contritio*, true sorrow of heart, suffering and sensation of death (III Art. III 2). The Formula of Concord does not present it otherwise: "Through this means, namely, the preaching and hearing of His Word, God works and breaks our hearts and draws man so that through the preaching of the Law he comes to know his sins and God's wrath and experiences in his heart true terrors, contrition, and sorrow, and through the preaching and consideration of the holy Gospel concerning the gracious forgiveness of sins in Christ a spark of faith is kindled in him" (SD II 54). As Luther defines it in the Smalcald Articles, so he defines it elsewhere: "Now we want to proceed to the psalm [51]. Here the doctrine regarding true repentance is presented to us. There are, however, two parts to true repentance: the awareness of sin and the awareness of grace, or to use better known terminology, fear of God and confidence in His mercy. David presents these two parts to us in this prayer, as in a magnificent picture, so that we may look at them. For in the beginning of the psalm we see him in difficulty because of his awareness of sin and the weight resting on his conscience; but at the end he comforts himself by confidence in the grace of God" (SL V, 475; cf. XI, 709—715). [In the following Luther references the "SL" is omitted.]

The Scriptures agree with those who, with the Lutheran Confessions, refuse to permit the good intention to be derived from, or combined with, the contrition of the Law. The Scriptures teach that the unconverted cannot form a good intention, not even through the working of the Law, but that the good intention is found only in the heart of the believer. When the Scriptures treat the kinds of plans, resolutions, and intentions which arise in the natural heart, they say: "Out of the heart proceed evil thoughts, murders, etc." (Matt. 15:19). Nowhere do they say that good intentions occasionally arise to exterminate the innate love of sin. They emphasize, on the contrary, that nothing good

dwells in the flesh (Rom. 7:18). As long as man has not yet come to faith, he is "dead" (Eph. 2:5), without any power for good, alive only for evil, having only "enmity against God" in his heart (Rom. 8:7). The Scriptures agree with the confessions when these, e. g., in Art. II of the Augsburg Confession ("Of Original Sin"), deny the unconverted man all and every power, ability, inclination, disposition for good, and when they designate as gross Pelagian and papistical errors the teaching that the unconverted man "can be obedient to God's Law from the heart" and that "man can by his own natural powers make the beginning toward good." According to the teaching of the Scriptures, the good intention cannot come into being through the working of the Law. The Law can only "kill" (2 Cor. 3:6). It cannot instill living powers; it can only arouse the powers of death (Rom. 7:5, 8), can only bring hatred toward God and lust for evil to ever fuller expression. The Scriptures support the Confession when it thus describes the effect of the Law: "Whenever the Law alone, without the Gospel being added, exercises this its office, there is death and hell, and man must despair, like Saul and Judas, as St. Paul, Rom. 7:10, says: 'Through sin the Law killeth'" (SA III III 7). Luther puts it in the same way elsewhere: "When sin, death, wrath and judgment of God, hell, etc., are revealed to a person by the Law, it is impossible for him not to lose patience, not to murmur, to hate God and His will . . . therefore the Law occasions deep hatred of God, and this means not only that a person through the Law sees and acknowledges sin but also that this proclamation [of sin] increases sin, kindles (*inflari*), ignites, and magnifies it. . . . When sin has thus been revealed by the rays which the Law casts into the heart, nothing is more hated and more unbearable to man than the Law. . . . A person does not love that from which he flees but is hostile to it; a person is not delighted by it but bitterly hates it. Hence this flight shows that the human heart has a boundless hatred toward the Law and therefore also toward God, the Giver of the Law" (IX, 415, 424, on Gal. 3:19). "Thus the opinion stands firm that, without grace, the Law kills and increases sin. Even though it externally restrains the hand, it nevertheless inflames the spirit all the more against its will. Since the sinner, who, before [coming to] grace, is commanded to search out his sins,

must necessarily be aware of the Law of God, against which he has sinned, it must necessarily follow that he again arouse the lusts and hate the Law, love for which is imparted only by the Gospel." (XVIII, 852)

On the positive side the Scriptures teach that the good intention is found only in the heart of the believer. For the new spiritual life exists only in the heart of the believer. "Ye are risen through faith" (Col. 2:12; cf. Eph. 2:1-8). Good works, including good intentions, which are the beginning of good works, are the evidence and the result of spiritual life. Before one can speak of good works and good intentions, man must be brought to faith. Where contrition alone is present, there is nothing but death. But "*haec fides vivificat contritos*" (Ap XII 36). And it is this faith, which, in the area of good works, is active by love in the production of good intentions (Gal. 5:6). The man who said: "The good that I will," "I delight in the Law of God," "I intend to fulfill the commandments of my beloved God" (Rom. 7:19, 22), was a man who through faith had become a partaker of the redemption of Christ. The exhortation "Bring forth fruits meet for repentance" (Matt. 3:8) presupposes that a person must be converted before he can bring forth *fruits* of repentance. First life, faith, then fruits! The Scriptures therefore agree with the Confession when it says: "For this is certainly true that in genuine conversion a change, new emotion, and movement in the intellect, will, and heart must take place, namely, that the heart perceive sin, dread God's wrath, turn from sin, perceive and accept the promise of grace in Christ, have good spiritual thoughts, a Christian purpose and diligence, and strive against the flesh" (FC SD II 70). The good, Christian intention is found only in the converted person. "When man has been converted and thus enlightened and his will is renewed, it is then that man wills what is good (so far as he is regenerate or a new man) and delights in the Law of the Lord after the inward man" (Ibid. 63; cf. 85). The good, Christian intention is a fruit of faith: "We believe, teach, and confess that although the contrition that precedes, and the good works that follow do not belong to the article of justification before God, yet one is not to imagine a faith of a kind that can exist and abide with, and alongside of, a wicked intention to sin and to act against the conscience. But after man

has been justified by faith, then a true living faith worketh by love, Gal. 5:6, so that thus good works always follow justifying faith, and are surely found with it, if it be true and living" (FC Ep III 11). The Confession has this order: "Contrition, faith, and a good purpose" (FC SD XI 11). The good intentions follow faith . . . "faith, which . . . comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance, as John says, Matt. 3:8: 'Bring forth fruits meet for repentance.'" (AC XII [German text])

Luther and the Lutheran Confessions teach that contrition brought about by the Law does not include the good intention but rather that the latter is a fruit of faith. This fact is universally known. Elert, the Lutheran, knows it. "It is the definitive expression of Luther's doctrine of repentance when he says that it consists *et seria agnitione peccati et apprehensione promissionis* (W 44, 175, 4 ff.). This conception of repentance is espoused by the Confessions as well as by the later dogmaticians . . . and, conversely, the sermon cited above states: 'Repentance in his name' occurs in this manner: Christ gives those who believe in Him sanctification through the same faith, not for a moment or an hour but throughout all of life' (12, 514, 30). Also here *converti* is a turning from unbelief to faith as well as a 'change and improvement of the whole life by faith'" (*Morphologie des Luthertums*, I, 128 f.). [Here the author cites G. Plitt (*Einleitung in die Augustana*, pp. 343, 347), s. v. "Busze" (In Herzog-Hauck *Realencyklopädie*), G. Wehrung (*Geschichte und Glaube*, pp. 275 f.), and Schneckenburger (*Darstellung d. luth. und ref. Lehrbegriffs*, II, 117—121) to show that Lutherans, liberals, and Reformed agreed with the author's interpretation of Luther's position.]

The good, earnest intention to break with sin and to live unto God does not come from the work of the Law. To be sure the demands and threats of the Law occasion a kind of "good" intention. The person smitten by the Law determines not to commit again the sins which brought him such misery. The majesty of God compels the sinner to acknowledge his duty to God. It grieved Judas that he had betrayed innocent blood, and he was determined not to repeat this sin again under similar circumstances. The drunkard resolves to quit drinking. Anyone who operates with

the Law is all the more concerned with "good" purposes, since he believes thereby to escape the curse of the Law. "So great is the foolishness of the human heart that in this struggle of conscience, when the Law has exercised its office, he not only fails to lay hold of the doctrine of grace, which in the most positive manner promises and offers him the forgiveness of sins for Christ's sake but even now looks for more laws through which he seeks counsel for himself. He says: If I live longer, I want to amend my life, [I want to] do this or that. Similarly, I want to go into a monastery, live as frugally as possible, be satisfied with bread and water, go barefooted, etc." (IX, 417). So there is no dearth of "good" purposes here. But "before he is a child of God, his *propositum* is a powerless one." The power to break with sin is lacking. Oh, yes, in individual cases he succeeds in carrying out his intention to practice this or that virtue. Many a drunkard holds his appetite for drink in check. But often it remains a mere intention. His *propositum* is powerless. This is true primarily because the power for sanctification, the love of God, the true hatred of sin, is not present. He can, as stated, suppress individual expressions of sin, but the love of sin he cannot suppress. He doesn't want to! He clings to sin with all the fibers of his heart. He quits one sin in order to serve another more zealously. It is his passion that is sinful for the very reason that it is contrary to God. "The amendment of life which may possibly result from the Law is only an external one, only an aversion to sin because of its evil results, not inner dislike of sin itself, not desire and readiness for good" (L. u. W. LXIII, 276). His "good" intention is not a "Christian intention" (FC); it is basically hypocrisy. The person who is smitten by the Law but not yet seized by the Gospel finds himself in a truly desperate situation. He knows that his sins, his sinful nature, bring damnation to him. He curses his sins—and yet he loves them. He cannot and will not forsake his sinful way—he curses himself and curses the God who curses him on account of his love for sin. And such a man should be capable of a good purpose? No; the Christian "purpose and urge" to war against the flesh is found only where there is Christian contrition, the sorrow over sin which proceeds from love of God and of holiness (FC).

Only the converted person is capable of a good intention. This point must be strongly emphasized on account of the wide dissemination of the opposite view (which is based partly on misunderstanding and confusion of concepts, partly on false doctrines, as will be shown in the final section of this article). We trust that the reader will not become weary if we offer him an additional number of statements by Lutheran theologians. Luther: "The first part of repentance, namely, sorrow, is occasioned only by the Law; the other part, namely, the good intention [to amend one's life], cannot be from the Law. . . . The repentance which is worked by the Law alone is a half repentance or a beginning of repentance or a repentance *per synecdochen*; for it has no good intention. — A good intention, they thought, was a self-made purpose henceforth to avoid sin by human power, while it really is, according to the Gospel, a motion in the heart, aroused by the Holy Spirit, henceforth to hate sin because of God's love, although sin in the flesh still struggles violently against it . . . against such useless teachers of despair the Gospel teaches that repentance must not be despair alone but that the penitent should also hope and thus hate sin because of love for God which is a genuine, good intention" (XX, 1629 f.). [Here is also given the statement by Elert cited in part above. Also Huelsemann (*Praelectiones in libr. Concordiae*, "De poenit.," III), Gerhard (*Loci*, "De poenit.," LXXI), and Conrad Dietrich (*Inst. Cat.*, p. 175)]

Let's hear several testimonies from our times. M. Reu: "The *contritio impij* consists, and can only consist, in the terrors of conscience, the crushing by God's judicial wrath, which man is not able to escape however much he desires to do so; [it consists] by no means in sincere heartfelt sorrow over his ingratitude to the heavenly benefactor and his great offense to Him. The latter presupposes faith worked through the Gospel. . . . Through it [faith] a person experiences the inner crushing and dying of the old inclination, the love for sin; for how can heartfelt sorrow over sin and the intention to sin exist side by side? One must first come to faith before one can attain aversion to sin and hatred of sin, for then a person is averse to sin and hates it for its own sake because of its power to defile man and separate him from God." (*Die Heilsordnung*, pp. 16 f.) *The Pastor's Monthly* (Jan-

uary 1934, p. 32): "The fruit of Zacchaeus' repentance is brought forth at once. He who before had been an oppressor of the poor now becomes their friend and generous benefactor. . . . Zacchaeus burns his bridges behind him; once for all he turns his back upon his former life of sin. Here is true *metanoia*, a change of mind which involves inevitably a change of life as well. Here is peace and joy in the assurance of God's grace; and its genuineness is attested by the strength it gives to break the evil habits of a lifetime to restore, to make good, as far as possible, every wrong committed."¹ J. Meyer: "In repentance a sinner abandons the sinful thoughts and lusts and desires of his heart. . . . In repentance faith in our Savior is kindled in the heart. . . . The penitent has taken his stand against sin, having been united with his God in faith" ("Jesus' Call to Repentance," *Theol. Quartalschr.*, XXVI, 39 ff.). F. Bente: "The knowledge of sin and contrition worked by the Law without synchronous ministrations of the Gospel and preceding faith is saturated with bitterness, wrath, and hatred toward God and His holy Law. It is not the beginning of the sonship of God but a carnal, servile contrition as can only occur in an unregenerated person who is hostile to God. In this therefore God can have no genuine pleasure. . . . Contrition first acquires a spiritual nature through faith. The Law cannot produce childlike, genuine, willing contrition joined with love to God. It springs up only when God adds the Gospel to the Law and makes His gracious countenance shine on the frightened sinner and through faith gives him the comfort of forgiveness. . . . Without this comfort in the heart the sorrow which the Law works is nothing but despair, hell, and death. If the unconverted man is averse to sin only from fear of the curses of the Law, he still turns his hard face toward sin and his back to God. Only by faith there arises childlike contrition, inner dislike for sin and aversion to sin, and inclination toward the good; then man does not avoid evil and back away

¹ Here the author points out how often the restitution of Zacchaeus is traced to a change of mind preceding faith and quotes J. Haas, *The Truth of Faith*, pp. 109 f.: "There must be, as in the case of the publican, honest, heartfelt humiliation before God, which exhibits itself in its sincerity through actual deeds of restitution when the wrong can be partly righted. Zacchaeus exemplified his repentance through deeds of righting the wrong. . . . Repentance leads to faith."

from it merely externally, but he turns his back to sin, flees before it, turns his heart, his mind, and will to God, and pursues the good." (*L. u. W.*, LXIII, 274 ff.)

Is the good intention evoked by the demands and threats of the Law, or is it exclusively the work of the Gospel, the result of faith? The Lutheran doctrine on this point finds adequate expression in the well-known formula which is not of recent origin but comes in its basic form from the old Lutheran period: "Is this your sincere confession, that you heartily repent of your sins, believe on Jesus Christ, and sincerely and earnestly purpose by the assistance of God the Holy Ghost henceforth to amend your sinful life, then declare so by saying yes."

Does the good intention belong to the contrition of the Law? Is it found in the heart of a person in whom the Law has accomplished its work but who has not yet come to faith through the Gospel? According to the Lutheran doctrine, according to the teaching of Scripture, it is the believer who sincerely repents of his sins because of his love for God and has the good, earnest, intention henceforth to amend his sinful life. Whence is it that so many Lutheran dogmatics unite the good intention with the contrition of the Law?

In many instances this is caused by a confusion of concepts and other misunderstandings. If a person appeals to the penitential psalms or 2 Cor. 7:9 in support of the statement that the good intention is always united with contrition, then the contrition of the Law is erroneously identified with Christian contrition. He fails to understand that these two things are essentially different. Faith, which "shows the distinction between the contrition of Peter and Judas" (*Ap XII 8*), creates an essential change in the disposition of man, in his views, resolves, and feelings of the heart. Judas undoubtedly determined not to commit the regretted deed again. Peter determined not to repeat the regretted deed. But the intention of Judas was a fleshly one, united with hatred toward God. The intention of Peter, on the other hand, was a Christian one: it grew out of faith and love. One should not simply identify contrition with the contrition which exists in the child of God. This is precisely the mistake of which so many are guilty: "They confuse daily contrition with the contrition before faith. Daily

contrition is described in Psalm 51. There David calls it an offering which he brings to God and of which he also says that it pleases God. That, then, is not the contrition before faith but deals with the contrition after faith. This contrition is not a mere work of the Law, in which only the Law is active, but it is at the same time a work of the Gospel. The Gospel brings the love of God into the heart" (Walther, *Gesetz u. Evangelium*, pp. 243 ff.). Stoeckhardt presents the matter thus: "Out of the renewed heart, which has the Holy Spirit in it, there arise pure spiritual emotions. Among these is contrition . . . the divine sorrow now arises" (2 Cor. 7:9). "He now hates sin because it is contrary to God, because of his love for God . . . through the power of God the Holy Ghost, who now dwells in him, he can now also refrain and desist from sin. The terrors of the Law, through the work of the Gospel, have become a blessed contrition, which no one regrets. . . . From this vantage point we now have the right understanding of the penitential sobs and penitential prayers of the saints; for example, the penitential psalms of David. In faith, as a converted sinner who has received grace, he composed and prayed the penitential songs. His penitential prayer, the divine sorrow therein revealed, was a fruit of the Gospel, a fruit of faith." (*L. u. W.*, XXXIII, 204)

The person who appeals to Luther in this confusion of concepts has a misconception of Luther's statements. Luther says, to be sure: "Contrition is, according to the true testimony of all teachers, sorrow over sin, united with the intention to amend one's life" (XX, 1628). "Therefore learn here what genuine repentance is. Peter weeps bitterly. This is the beginning of repentance, that the heart understands sin correctly and sorrows over it; that a person does not desire and love sin and continue in it" (XIII, 397). "This is a genuine repentance, that, first of all, the heart fears God's wrath because of sin and heartily desires to be rid of it and begins to desist from it . . . for it is impossible, if the heart is really contrite and it grieves you that you have heretofore sinned against God, that you should again yield yourself to such sins" (XIII, 1186). In this and related passages, however, Luther does not teach that the good intention is found in the initial contrition, the contrition of the Law, the contrition which is present before the

existence of faith; for here he speaks of Christian, of daily contrition. That such is the case he indicates when in the first quotation he immediately adds: "The first part of repentance, namely, sorrow comes from the Law alone. The second part, namely, the good intention [to amend the life], cannot be from the Law . . . the repentance which the Law alone achieves has no good intention." The Gospel teaches "that the penitent should also take hope and, out of love for God, should hate sin. This is genuine good intention." In the second passage he had previously said: "As Peter denies Christ, not a spark of faith remains in his heart; but when afterwards conscience is aroused and plagues him, faith is present again. . . . Such faith, however, we cannot achieve by ourselves; the Lord must look at us as He looked at Peter." In this, just as in the third passage, Luther uses the expression "genuine repentance." He differentiates the repentance, the contrition, which is found in the heart of the person who is still unconverted from the contrition as it is found in the heart of the believer and becomes a Christian contrition and repentance.

For the proper understanding of the relevant statements of Luther the following interpretation of Stoeckhardt is useful: "Contrition which is worked by the Law, Luther describes in his Smalcald Articles, and frequently elsewhere, as despair, hostility toward God. How so? Does Luther not contradict himself? In his writings he often emphasizes the contrition which comes from love for God, from love of righteousness. In his sermon on repentance in 1517 he writes: 'Therefore first bring a man to the point where he loves righteousness, and without your teaching he will be contrite over his sins; he loves Christ and thus unsparingly hates himself.' And further: 'If you, even though no other man would be contrite or confess and be crushed, nay, even though the whole world acted differently — if you would like to be contrite, without taking into account a single commandment, only for love of a new and better life, then you have true contrition' (X, 1224). Now, such contrition as comes from love for God and for the good, as hates sin for God's sake, is truly a genuine, good, God-pleasing disposition. But here Luther does not speak about a contrition which comes from the Law, about the terrors of the Law, but about a contrition at a later stage, about the nature and form

which contrition has assumed in a penitent, believing Christian and thus about a fruit of the Gospel. He clearly explains his meaning when in the sermon concerning the sacrament of penance in 1518 he makes the assertion: 'But where there is no faith, there is no contrition' (X, 1241). . . . The contrition which comes from faith and love for God is that 'genuine contrition'² of which Luther often speaks, a God-pleasing disposition. That is genuine humility and fear of the Lord" (*L. u. W.*, XXXIII, 198, 204). [Here G. Plitt (*Einleitung in die Augustana*, II, 343—354) and R. Seeberg (*Lehrb. der Dogmengeschichte*, IV, 133 ff., 207 f.) are quoted as a correct historical presentation of the above interpretation.]

In this matter one cannot appeal to Chemnitz. In describing contrition he certainly speaks of the good intention. In his *Enchiridion* he treats (70 ff.): "De contritione, that is, concerning contrition and sorrow over sin, which is usually called repentance." "What factors make up such repentance, contrition, or sorrow? First of all, a knowledge of sin belongs to it . . . in the second place, that a person realizes God's wrath over sin. In the third place, this [factor] especially belongs to true repentance that the heart is smitten and crushed through the revelation of sin and the wrath of God. . . . Therefore the heart is no longer comfortable in sin, no longer has a desire and love for it, but sorrows over it and turns away from it." In this description, however, Chemnitz has a Christian in mind. His question is: "What factors belong to such repentance, contrition, or sorrow in order that a preacher may know how he should preach repentance and a *Christian* can always examine himself whether he is truly penitent."

Nor can one appeal to J. Gerhard. C. Lindberg quotes him as follows: "According to Gerhard, the *partes contritionis* are the following: (1) *vera peccati agnitio*; (2) *sensus irae divinae adversus peccata*; (3) *conscientiae angores et pavores*; (4) *vera coram Deo humiliatio*; (5) *ingenue peccati confessio*; (6) *serium*

² "Genuine contrition" is here put in quotation marks because the word "genuine" is here used in a special sense: to indicate the kind of contrition God wants and creates through the Gospel. The view that the contrition which is worked by the Law is no genuine, real contrition is to be rejected. "Yes, it is genuine contrition. The Law had performed its office for Judas." (Stoeckhardt, *Passionspredigten*, I, 129)

peccati odium ac detestatio," and then [Lindberg] names, among other "marks of true contrition": "(C) detestation of sin and therefore an internal resolution to forsake sin" (*Chr. Dog.*, pp. 315 f.). But while Gerhard in section LXIII of his *locus* "De poenitentia" actually describes contrition with the above words, he, nevertheless, says expressly and emphatically in section LXXXI: "The fourth question is whether contrition includes the intention to live a holy life. If contrition alone is present, it does not arouse in man the hope of forgiveness and a good intention. . . . The true and God-pleasing intention to live a new life cannot be present except in the renewed person."

Ordinary language and usage also promotes the confusion of concepts. [Is it not true that] the person who really regrets a certain deed would evidently not care to repeat it? Yes, that makes sense. [But is it also true that] whenever the Law has really worked contrition, then the good earnest intention to desist from sin is likewise present? No, this is not true. Intention and intention must be differentiated. That the word "contrition," as we use it in daily life, always makes one think of "good" intention does not prove that a person must connect the good Christian intention with the contrition of the Law. The Scriptures forbid us to think of it in this connection. It teaches us that the good Christian intention is associated not with the contrition of the Law but only with evangelical contrition. Luther undoubtedly has this in mind when he says: "Otherwise the word 'contrition' sounds too juridical, as one speaks of sin and contrition in earthly matters, as of a deed which one has done and afterwards feels differently about and wishes that he had not done it" (XI, 709). The ordinary usage of a word does not always correspond to the theological, Scriptural usage of the word.

Undoubtedly Reformed usage is responsible for this situation. The Reformed consistently speak of good intentions in connection with contrition. But they mean the contrition of a Christian as has been shown in the third article of this series. When we use Reformed doctrinal books, we should be careful not to repeat their statements regarding the contrition which precedes faith.

In some instances, then, the false place assigned to the good intention results from a confusion of concepts. In the case of

others, however, it results from false doctrine openly taught, namely, from synergism. Because synergism ascribes new spiritual powers to the unconverted man, adopts a conversion by degrees, and makes allowance for holy decisions of the will in contrition, as has been demonstrated in the second article of this series, it naturally has a place for the good, earnest resolve in the heart of a person who has not yet come to faith. When theologians are synergistically inclined, such as Luthardt, who treats conversion "partially as a work of grace, partially as an achievement of man," and Lindberg, who believes in a *status medius*, it is quite natural that they should let the good intention be connected with initial contrition and arise as a result of the work of the Law.

Theologians who espouse synergistic presuppositions and combine the good intention with the contrition of the Law, teach a dangerous, soul-destroying doctrine. What has been said in the previous article about the perniciousness of the synergistic doctrine of contrition applies specifically also to the matter of intention. It may suffice to point out here that any reference to the good intention, which is supposed to be effected by the Law, is of Pelagian origin. [Here the author shows that this Pelagian view is taught by Romanists (*Catechismus Romanus*, P. II, c. V, Qu. XXII), synergists, pietists, and rationalists (C. Dietrich; Herzog-Hauck, *PRE*, s. v. "Busze"; J. Hastings, *Encyclopedia of Religion and Ethics*, s. v. "Repentance"; Hahn, *Lehrbuch des Christlichen Glaubens*, 106 f.).]³

³ In this connection the author points to the misconception of Agricola which F. Bente describes as follows: "A commingling of the Law and Gospel always results in a corruption of the doctrines of conversion, faith, and justification. Such was the case also with Agricola, who taught that justification follows a contrition which flows from, and hence is preceded by, love toward God. Turning matters topsy-turvy, he taught: Repentance consists in this, that the heart of man, experiencing the kindness of God which calls us to Christ and presents us with His grace, turns about, apprehends God's grace . . . begins to repent and to grieve heartily and sorrowfully on account of its sins, wishes to abstain from them, and renounces its former sinful life. 'This,' says Agricola, 'is repentance (*poenitentia*, *Buessen*) and the first stage of the new birth, the true breathing and afflation of the Holy Spirit. . . . He also resolves, since he has fared so well, never to sin any more or to do anything that might make him unworthy of the benefit received . . . : This is forgiveness of sins.' (Frank, 2, 247.) These confused ideas plainly show that Agricola had a false conception, not only of the Law and Gospel, but also of original sin, repentance, faith, regeneration, and justification. Essentially, his was the

What are we to say about those doctrinal presentations which are not based on synergistic premises but result from a confusion of concepts and other misconceptions? They represent a bad situation. They cause confusion. They are a hindrance to clear thinking. In Luther's treatment of the matter everything is clear. This theological teacher says expressly: The repentance of which I now speak is evangelical repentance. The good intention of which I speak can only be effected by the Gospel. When he speaks of the contrition which precedes faith, he doesn't say a word about any kind of God-pleasing behavior, but says: "Here is nothing but sin and wrath" (XI, 709, 775). But when a Lutheran theologian states that repentance consists of two parts — contrition and faith — and then in the description of contrition speaks about the good, God-pleasing intention but does not expressly and emphatically say that this good intention comes with the Christian contrition, then he gives rise to wrong ideas in the minds of students. Yes, even if he said expressly that this good intention belongs to the contrition which is connected with faith, the student would ask himself in amazement: Why then does my teacher talk about it in advance? Why does he not wait with it until he describes the results of faith? Schneckenberger seeks to clarify the situation by saying that this "occurs only through an anticipation of that which, of course, through the addition of still more factors, is to become the positive side of that negative contrition" (II, 117 ff.). But such an anticipation is evil. If in describing the contrition effected by the Law a person wants to say something about the good intention, then one should say that this is not yet the occasion to say something about it. Otherwise much confusion arises. [As examples of such confusion the author points to Rohnert's presentation to which he had referred before, to that of Philippi (*Kirchl. Glaubenslehre*, V, 212 ff., 277), and the *Lutheran Standard*, October 20, 1928]

How much harm results if a student later on preaches and practices in this manner! His listeners will get the idea that it is

Roman doctrine, which makes an antecedent of what in reality is an effect and a consequence of conversion and justification." "Hist. Intr.," *Triglör Concordia: The Symbolical Books of the Ev. Luth. Church* (St. Louis, Mo., 1921), p. 169.

contrition of the Law which must bring forth the good intention. So far as the unconverted hearer is concerned (to pursue our point only in this direction), one of two things will happen. Since he finds intentions of a certain kind in himself, he will imagine that the Law has accomplished its task for him, although the Law has only then fulfilled its office for him when it has driven him into despair in every respect and has left no good at all in him. In this case the hearer is led into carnal security. Or it may happen that the hearer realizes that the [good] intention really and truly to desist from sin does not arise in him. As long as he is in this plight, he does not dare to occupy himself with the Gospel. He has heard that he must first let the Law exercise its function on him. And this includes that it arouses good intention! So he waits for the coming of the good intention before he flees to the Gospel—and may in the meanwhile despair.⁴

This discussion of the doctrine of contrition presents nothing new, as the reader may have noticed. The subject has frequently been treated in detail in our periodicals, but on account of the prevalent confusion the well-known statements, clearly presented in the XII Article of the Augustana and the Apology, must be emphasized again and again. If we want to discharge our office as evangelical preachers, we dare not attribute to the Law what the Gospel alone can accomplish. Here the matter rests—in order to speak again with the fathers: "Acknowledgment of sin and contrition, which is effected by the Law without simultaneous application of the Gospel and which is prior to faith, is saturated with bitterness, wrath, and hatred toward God and His holy Law. It is not the beginning of divine sonship but a carnal, servile contrition, found only in an unregenerate person who is hostile to God, and in which, therefore, God can have no genuine pleasure"

⁴ The author points out that the above also applies to those who speak of a desire for salvation in Christ, supposedly wrought by the Law, or who say: "In repentance which leads to faith 'there must be honest, heartfelt humiliation before God'" (J. Haas, *The Truth of Faith*, p. 109). He quotes *L. u. W.*, XXXIII, 197: "The desire for salvation in Christ is the first motion of faith. Yet this comes only through the Gospel." *L. u. W.*, LIV, 343: "Similar language is used in our country. Contrition wrought by the Law, the crushing of the heart, is defined as bowing, bowing of the heart, before God's judgment in the Law; to the extent that the Law achieves this inner bowing, it is a schoolmaster to bring us to Christ."

(*L. u. W.*, LXIII, 274). "The Law makes sin and transgression alive in the conscience of the sinner and therefore fills the heart with anxiety, fear, wrath, and terrors of hell. To such extremities the Law leads man — to hell. . . . As the Law leads to hell, so the Gospel again leads the sinners out and transplants them into heaven. . . . First sin, then grace. First death, then life. First fear, then comfort. Through hell the way leads to heaven." (*L. u. W.*, XXXIII, 158 ff.)

OUR CREEDS ARE TO BE USED

In an essay, entitled "The Perfect Law of Liberty," published in the *Theological Quarterly* (April 1957), the author directs the attention of his readers to the diligent use of our creeds. Having pointed out the necessity of creeds as tools for teaching Christianity and maintaining the truths of the Bible, he writes: "But it is not enough that our church has adopted certain creeds and confessions of faith. It is not enough that our pastors have pledged themselves to all the teachings of the Book of Concord. It is not enough that the members of our congregations have memorized and claimed to believe Luther's Small Catechism. For, after all, Christianity is not merely a matter of the mind. It is not merely a matter of memorizing something like two times two equals four or Boise is the capital of Idaho. Christianity is also a matter of the heart and of the will. To memorize creeds and then bury them in a corner of the mind where they will not affect the lives of ourselves and others, will benefit no one. To bury a creed in the corner of our minds is just as sinful as it was for the man in the parable to bury his one talent in the ground until his master would return and call for it. Our creeds are to be used. They are to be read and studied. They are to be proclaimed to the world. Yes, we want the Word of God kept pure even as we want our food kept pure. But even as pure food does not benefit anyone until it is distributed and eaten, so also the pure Gospel does not benefit anyone until it is distributed and received. See to it that the Word of God is taught in the community. Use an aggressive campaign to reach the unchurched people near your church. Personal contact still remains the most effective means of influencing an individual. Also the members of the congregation can do this."

JOHN THEODORE MUELLER

Outlines on the Ranke Epistles

SEVENTH SUNDAY AFTER TRINITY

ACTS 5:12-24 (read vv. 17-21a)

Nuclear energy holds promise of great benefit for world; but many must face toil and danger before such good can be realized. God, by His Spirit, would redeem a sinful world; but the church, answering His commands, must follow a bold course of action if this is to be.

God Cares for His Saints as Boldly They Build His Kingdom

I. God protected the apostles in their dynamic mission program

A. The apostles pursued Christ's ministry, with the Holy Spirit's aid (vv. 12-16).

1. They fearlessly continued the work of Jesus. — One of high moments in history. Once scattered by fear (the barb of the "King of Israel" joke at the cross, Matt. 27:42), now welded into an effective mission force, an instrument of God's miraculous mercy. Agreed and bent upon works of Christ. "Works that I do shall he do also" (John 14:12).
2. They taught and healed in Jesus' name. — Boldly called on God to help and heal in Jesus' name. At Jesus' command they once asked 4,000 to sit down to seven loaves (Gospel). Now showed fearlessness in face of spiritual want and physical and mental disease. The start of a wider mission program (v. 16). Multitudes now converted (v. 14). The clinic in the streets (v. 15).

B. In the face of hardship they found deliverance (vv. 17-24).

1. They were persecuted for righteousness' sake. — Position of priests threatened by this ministry. Healing, as with Christ, incontrovertible sanction. Once their "hour and power of darkness" (Luke 22:53); now God's hour and power of light. Apostles forbidden to use Jesus' name on pain of death (4:21). "Kingdom suffereth violence" (Matt. 11:12). The "cup and baptism" of Jesus (Matt. 20:22).
2. They were delivered by the angel of the Lord. — Angel rolled back stone at Christ's tomb, now opened prison doors for His apostles. Christ's resurrection converts forces of

evil into power for good. In the midst of danger for His people, God carries His purposes forward. God engages the gears of history. "The peace of God that passeth understanding."

3. They continued to teach with remarkable boldness.—The angel said: "... in the *temple*, to the *people*, *all* the words"; an utter boldness enjoined (v. 20). God's code of conduct for His prisoners of war. Early in the morning they entered temple and taught.

II. *God protects His people today in a dynamic mission program*

- A. God involves His people in the church.—The life of the Christian, redeemed at the cross, now caught up in the total mission of Christ. "Yield members to righteousness . . . have fruits unto holiness" (Epistle). Redemption finds fulfillment in the church at work; a dynamic process so long as we are a part of history. Once it was: "... everyone to his own way" (Is. 53:6). Now we are reunited within the body of Christ to do God's will. The communion of the sanctified. A cycle of the cross—the Christian—the church—the cross: a generation of enormous energy. A controlled reaction of the Spirit.
- B. God cares for His people in the midst of dangers, not apart from them.—When the church is comfortable, it needs to re-examine its objectives. God is our refuge; the church is our campaign. The church that is about Christ's business will suffer hardship for righteousness' sake. Then the mighty hand of God will best be seen. Augustine, missionary from Western Church to Britain, terrified by dangers on journey through Gaul. Returned to Gregory for leave to abandon mission. Sent out with company and orders to endure hardship. Established Christianity in Britain, whence ultimately it carried to all parts of the earth.
- C. The church must set a bold course of service for Christ.—Its field of activity is where man's need is greatest. The commission of the Savior has never been altered. An ever-expanding mission challenge lies before us. "He shall subdue the people under us . . . the nations under our feet" (Introit).

The work of healing is of prime importance. Christian hospitals a sign of the presence of Christ and His kingdom. The challenge of medical missions in Latin America, Africa,

the Orient; the clinics in the streets. Lutheran Medical Mission Association, Wheat Ridge Foundation.

Christ bids us commit ourselves boldly to His tasks. His compassion must be our motive, His Spirit our strength, His name our confidence. In the midst of such labors we shall see both His merciful care and the ultimate triumph of His kingdom.

Farmington, Mich.

A. KARL BOEHMKE

EIGHTH SUNDAY AFTER TRINITY

ACTS 6:1-7

God has given the church a clear-cut commission (Matt. 28:18-20) to build His kingdom through the preaching of the Gospel and the administration of the Sacraments, and to that end has set up the office of the ministry (1 Cor. 4:1). Nowhere in Scripture, however, do we find a prepared constitution and bylaws for a congregation under which the church must organize for its work. And yet the example of the early Christian Church, found in our text for this morning, is a clear indication that

The Church Must Carefully Organize for Kingdom Work

This is made necessary

- I. *By the many demands that are made upon the time and attention of the church*
 - A. The early Christian Church quickly discovered the need for it (v.1). With the increased number of disciples, the work became more complex. In the social and charitable program of the congregation at Jerusalem this work created problems calling for special attention, time, and talents.
 - B. The church has ever since experienced the same kind of problems a thousand times over. The larger the church body, the more complex its program. Children, young people, students, orphans, widows, the aged, the deaf, the blind, the poor, the needy, the displaced, the refugees, and a dozen other categories of human society claim the church's time and attention (Acts 11:29).
- II. *By the fearful danger to the church if pastors would attempt to look after all the needs within the church*
 - A. The twelve apostles quickly recognized this danger (v.2). Ordinarily no human being is capable of doing many things

well. If the apostles were to give their time to "serving tables," this would necessarily rob them of time to "labor in the Word." And what a terrible mistake that would be! It would undermine and defeat the one great mission of the church (1 Cor. 2:2).

- B. And where is the congregation that does not sense and feel this great danger amid the complex activity of the church. Let pastors become bound up with the details of every area of church activity, and it will not only empty the pulpit of its power, but it will empty hearts of Christ. It will quickly reduce the church to a social club that serves tables and neglects to save souls. (Here don't fail to emphasize the prime importance of the preaching and teaching of the Word in the program of the church. Underscore the pastor's need of time for studying, for laboring in the Word, so that they may speak with conviction and unfold for men God's plan for the salvation of sinners.)

III. *By the fact that all Christians have been saved to serve*

- A. How quickly the apostles recognized this truth. They turned to the laity of the church and said (v.3): "Wherefore, brethren, look ye out among you." It was a clear call to the laity to organize for kingdom work. They, the laymen, were to look for men from among themselves qualified for such business of the church, while they, the apostles, would narrow their activity to "prayer and to the ministry of the Word."
- B. No wonder our church has long tried to follow this pattern and has urged the laity to organize for kingdom work. Each congregation has its boards and committees and auxiliaries with special aims and objectives among the youth, the men, and the women; and for our church at large the *Lutheran Annual* lists more than 40 departments, boards, and committees.

IV. *By the fact that all members of the church need to support such organized efforts*

- A. Here lay the secret of success in the incident of our text (v.5). We read that "the saying pleased the whole multitude," which means that all were willing and ready to support such organized effort. Furthermore we read that when they had carefully elected qualified men for the work, not a single one declined

to serve. No wonder that "the Word of God increased, and the number of the disciples multiplied." The chosen men so ably and efficiently tended to their tasks that the apostles could give all their time "to prayer and to the ministry of the Word."

- B. Here lie the dangers that threaten the effectiveness of our organized church work today. Is each member pleased to support it? Do we carefully choose men "full of the Holy Ghost and wisdom" to positions of leadership? Have we too many who decline to serve? Has this led us to overorganization? Are a few chosen to a dozen different positions, so that the very purpose of organization is defeated? Has it again involved the pastors in the necessity of attending every meeting and directing every activity?

Summary! If the very heart and core of the Lord's work lies in the office of the ministry; if it is imperative for pastors to give themselves wholly "to prayer and to the ministry of the Word," then the laity, saved to serve, must organize for effective church work.

Corvallis, Oreg.

A. W. SCHELP

NINTH SUNDAY AFTER TRINITY

ACTS 7:51-59

(This time the Ranke selection is already an abbreviation of a larger section, namely, the whole Seventh Chapter with its discourse of Stephen, the first martyr. Probably v. 60 should be added to the text.)

In the Christian vocabulary "witness" is a common word. We all should witness, namely, of our faith in Christ, so that others will know Him and believe in Him. We don't always remember that another word for "witness" is "martyr." We save that word usually to define the witness that ends in death. Yet the opposition that descends upon Christian witness is God's way of sharpening the witness and speeding the Gospel. "The blood of the martyrs is the seed of the church." The last discourse and the death of the first martyr, Stephen, should be a mighty encouragement to

The Courage of the True Witness

- I. *This is a courage which seeks to bring the Gospel to people*

A. Stephen (Acts 6:8).

- B. We often fail in this primary courage: bashfulness, inexperience in speaking, the assumption that we have to debate and argue, the sluggishness to speak the saving Word.

- C. Yet God Himself gives us the mandate in Christ (Matt. 28: 20), and Christ gave Himself into death that we might take up the task (John 17:18).

II. *This is a courage which encounters opposition*

- A. Stephen, Acts 6:9-14. Sometimes the opposition stems from the offense of the Gospel and simple ignorance (1 Cor. 1:18 ff.; 2:11). Sometimes it arises from resentment toward conviction and cheer in the believer (Acts 6:10, 15).
- B. Where our witness never encounters opposition, we may have to question whether it has been clear. This is not to suggest tactlessness or combativeness (2 Tim. 2:24-26). But our Gospel will have to invade areas of the heart that flinch from the message of sin and grace.
- C. Hence keep charged with the Word of Life against the temptation to be silent or fearful. Let the church be a company strengthening one another for courageous testimony (Acts 4: 24 ff.; 12:5).

III. *This is a courage which remembers the nature of opposition*

- A. Stephen recognized it: the unregenerate heart (7:51). The text concludes an address which had sketched the rebelliousness of his hearers and their forefathers already in the days of Moses.
- B. Yet in his very indictment of stubbornness he persisted in portraying the Redeemer (Acts 7:37, 45, 52, 56).
- C. His heart was charged with no resentment or despair, but with concern for his slayers in the moment of his death (Acts 7:60), his re-enactment of his Savior's sufferings. Cf. 1 Peter 4:13.
- D. The present-day Christian's program to match this courage: remember that he plays a part in God's own struggle with unbelief and death; that he is a comrade of Jesus not only in the battle but also in the victory. Cf. v. 56.

IV. *This is a courage which brings great results*

- A. Stephen felt the hatred of opposition, the torture of death (vv. 58, 59). Yet the young man who guarded the clothes of the executioners and sought to extend their venom to other areas became God's missionary to the Gentiles.

- B. Our motivation is not so much that of the Mohammedan who thinks himself blessed for dying in battle against religious opponents as it is that of the one sent by Christ to witness on His behalf and help save men from death.

Would that we all, at our witness in fair weather or foul, could have "a face as it had been the face of an angel"—messenger for Christ.

St. Louis, Mo.

RICHARD R. CAEMMERER

TENTH SUNDAY AFTER TRINITY

ACTS 8:1-8

One of remarkable features of Jesus' ministry—the divine compulsion He felt in doing His Father's will. Foretold (Ps. 40:7, 8). His own statements (Luke 2:49; John 4:34; 9:4). Would to God that each of us had the same burning desire to do the work our heavenly Father has assigned to us, the work of spreading the Gospel!

The Will to Spread the Gospel

I. Must be shared by all Christians

A. It was shared by all in the early Christian Church.

1. By the apostles. Jesus told them Acts 1:8. Faithfully and courageously did this. Number of believers multiplied. Opposition developed. Apostles forbidden to preach, but kept right on spreading the Gospel. Their motto Acts 4:20. Filled Jerusalem with the Gospel (Acts 5:28). Church at Jerusalem became so large that assistants were chosen to help with work (Acts 6:1 ff.). Soon these assistants are preaching. One of them, Stephen, is silenced with stones (Acts 7:59).
2. By the laymen. Stoning of Stephen like a match that kindles a big fire. Great persecution broke out against church (v. 1). Laymen were scattered abroad and went everywhere preaching the Word (v. 4). Not theologically trained. Not called by organized congregation. Did not preach as ordained ministers to assembled congregations. Simply bore witness of their faith. Told why they left their homes and were willing to give up everything. It was for Jesus, the Messiah, the Savior. Philip, one of the Seven, preached Christ in Samaria (v. 5).

B. It must be shared by all Christians today.

1. By the pastor, because he is a Christian by God's grace, because he is called by the congregation to do so, because it is God's will (1 Cor. 9:16).
2. By the laymen. Some laymen feel this is pastor's responsibility alone. We all owe the Gospel to others. In war not only officers but all soldiers go to battle. Every soldier of Christ must fight against Satan. We are not expected to preach, like a trained pastor to assembled congregations. But we can tell what Jesus means to us: the mother to her children, the housewife to her neighbor, the workman to his fellow worker. We can't substantiate message with miracles as Philip did (v.6), but we can substantiate it with a Christian life. Living sermons by living Christians—this is what we need.

II. *Must be carried out in spite of difficulties*

A. The early Christians carried it out in spite of difficulties (vv. 1-4).

1. The difficulties they encountered. Persecution by Saul. Systematic pursuit of Christians. Sanctity and privacy of homes invaded (v.3). Many Christians had to leave home, property, business, relatives, friends, beautiful temple with its impressive services. Had to flee for their lives.
2. Their reaction? They did not deny, like Peter (Luke 22:54-60); but, like Daniel (Daniel 6), they were faithful. They spread the Gospel (v.4).

B. We must carry it out in spite of difficulties today.

1. Our difficulties. Not bodily persecution but ridicule of unbelievers and apathy and indifference of Christians. Even opposition of some "Christians" who oppose mission work. Our own fear of offending people.
2. Our reaction. Since we have the same Christ and the same promises the early Christians had of His guidance and blessing, we, too, must spread His Gospel. Even more so with our advantages, modern means of communication (Luke 12:48b).

III. *Will produce wonderful results if carried out*

A. People will be saved.

1. People were saved then. In Samaria (vv. 5,6). Philip

preached Christ to them. Miracles confirmed his words. Result? The people gave heed to the things which Philip spoke, to the Gospel. They believed the Gospel (John 3:16). They were saved.

2. People are saved today when the Gospel is shared, also when it is shared by laymen. The Gospel is still the power of God unto salvation (Rom. 1:16). When you share the Gospel, the Holy Spirit works through it on the heart of the person who hears it. Perhaps you had the joy of winning someone for Christ recently. You are thankful to someone who shared the Gospel with you. This is God's promise: When the Gospel is shared, people are saved (Is. 55:10, 11).

B. Hearts will be made happy.

1. Hearts were made happy in Samaria (v. 8). True and abiding joy of Christian faith. Their heathen religion gave them no real joy. Now they had assurance of forgiveness, peace with God, sure hope of eternal life. This is the joy that removes fear, satisfies the soul, and reaches into eternity.
2. Hearts will be made happy today. Troubled by sin? Here is a message of forgiveness! In doubt? On the verge of despair? Here is hope! In darkness or ignorance? Here is light and truth! Afraid of the future? This message removes fear of the future! Concerned about life after death? Here is eternal life! Unhappy? Here is a message that gives deep and abiding joy! Those who receive this message can sing Is. 61:10.

Since the will to spread the Gospel is to be shared by all, even in the face of difficulties, and since the Gospel saves souls and makes hearts happy, let us, like our Savior, work the works of Him that sends us, while it is day

Lord, lay some soul upon my heart,
And love that soul through me.
And may I gladly do my part
To win that soul for Thee.

Riverside, Calif.

WILLIAM GRAUMANN

BRIEF STUDIES

MORE TOOLS FOR BIBLE STUDY

One indication of the recent renewal of interest in Biblical studies is the prompt necessity for reprinting—hardly a month after its publication—the first large-scale English-language lexicon of New Testament Greek to come out in two generations. Another indication is the reissue in brochure form late last year of eleven articles from the first three volumes of *Interpretation* under the title *Tools for Bible Study*.^{*} These articles discuss the bibliographies of all the major tools of Biblical interpretation, such as lexicons, concordances, grammars, and Bible dictionaries. Even more important, they provide directions, with illustrations, for the proper use of these tools. These articles ought to be read early by every clergyman and by every seminary student. So stimulating are the discussions that a soul must be jaded indeed not to grow excited about old friends or new and unknown books.

It may be of value to add one or two items that were either omitted from these bibliographies or appeared after them. These additions make no pretense of completeness; they are rather one reader's random marginal jottings that may be of service to others. To the article on concordances can now be added the *Konkordanz zum hebräischen Alten Testament*, being compiled by Gerhard Lisowsky (Stuttgart, 1956 ff.). Six of the twelve fascicles have been published and can be had at an extremely reasonable price. Its counterpart for the New Testament, Alfred Schmoller's *Handkonkordanz zum griechischen Neuen Testament* (8th ed., Stuttgart, 1949), deserves mention, as does also the older concordance of Bruder. To the listing of New Testament lexicons we can now add the long awaited English Bauer referred to in our opening sentence, done by William F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, 1956). This volume supersedes every other English New Testament lexicon and deserves an honored place in every pastor's library. The *Lexicon Graecum Novi Testamenti* of Jesuit Father F. Zorell is also useful (Paris, 1931). Two other lexica of aid to the interpretation of the New Testament merit mention: F. Preisigke, *Wörterbuch der griechischen Papyrurkunden* (Heidel-

^{*} *Tools for Bible Study*, eds. Balmer H. Kelly and Donald G. Miller (Richmond: John Knox Press, 1956), 159 pages. Paper. \$2.00.

berg, 1924—1931; supplement in progress) and the lexicon of Patristic Greek announced for this year under the editorship of Lampe. Along with Kittel's monumental dictionary one interested in the theological meaning in Bible terms would find *A Theological Word Book of the Bible*, edited by Alan Richardson (New York, 1952), and the *Biblisch-theologisches Handwörterbuch zur Lutherbibel und zu neueren Übersetzungen*, edited by Edo Osterloh and Hans Engelland (Göttingen 1954), both stimulating and reverent in approach.

One-volume dictionaries are so numerous that it is futile to try to list them. Under the head of New Testament grammars a few titles should be mentioned. Blass-Debrunner's *Grammatik des neutestamentlichen Griechisch* (9th ed., Göttingen, 1954) is made more usable with the incorporation, beginning with the ninth edition, of the *Anhang* into the body of the text. The second volume of Debrunner's *Geschichte der griechischen Sprache in der Sammlung Göschel* has much of value to the student of the New Testament. C. F. D. Moule's *Idiom Book of New Testament Greek* (Cambridge, 1953) is a delightful treatment of selected material. Max Zerwick's *Graecitas Biblica* (3d ed., Rome, 1955) has much good material.

The student of Biblical archaeology will probably be looking for the new book to be published soon under the pen of G. Ernest Wright. It was surprising to find no mention of Joüon's *Grammaire du Hebreu biblique* (2d ed., Rome, 1947) in the section on Hebrew grammars. The *Hebräische Syntax* of C. Brockelmann (Kreis Moers, 1956) is another addition to Old Testament tools. Under Old Testament lexica the names of Köhler-Baumgartner and Zorell deserve mention, though some are disappointed with the former.

Under Bible atlases and geographies the new edition of the *Westminster Historical Atlas* (Philadelphia, 1956) and Grollenberg's *Atlas van de Bijbel* (Amsterdam, 1955), recently Englished by H. H. Rowley, are of first-rank importance. To the article on Rabbinic materials someone should write a postscript on the Dead Sea Scrolls material.

It would be wonderful if a similar anthology from *Interpretation's* "Studia Biblica" series would be the second in the magazine's reprint series.

EDGAR M. KRENTZ

FOUR ONE-VOLUME BIBLE COMMENTARIES *

* *The New Bible Commentary*, eds. F. Davidson, A. M. Stibbs, and E. F. Kevan (Grand Rapids: William B. Eerdmans Publishing Co., 1954), 1,199 pages. Cloth. \$7.95.

A Catholic Commentary on Holy Scripture (London: Thomas Nelson and Sons, 1953), xvi + 1,312 pages. Cloth. \$15.00.

The Twentieth-Century Bible Commentary, eds. Davies, Richardson, and Wallis (New York: Harper and Brothers, 1955), xvi + 571 pages. Cloth. \$6.95.

Concise Bible Commentary, by W. K. Lowther Clarke (New York: The Macmillan Company, no date), 995 pages. Cloth. \$7.00.

These four volumes probably represent the most significant of all recent attempts to summarize the results of nearly a century of historico-critical Biblical investigation for the non-specialist reader within the compass of a single pair of covers. All are about equally up to date, that is, all reflect most of the "assured" results of Biblical scholarship, but they are almost unanimously silent about approaches which have come very much to the fore in the last decade or two, but on which the dust has hardly settled sufficiently to obtain a consensus (for example, *Traditionsgeschichte* and cultic influences). Each of the four, however, sifts the material with a different sieve, so that the aggregate represents the thought of a large proportion of contemporary Christendom. Like all one-volume commentaries, these, too, might often better be classified as Bible dictionaries, but this does not detract from the value of their introductory articles and the synopses of the contents of the Biblical books.

The *New Bible Commentary* probably approximates most closely the points of view of the majority of the readers of this journal. It attempts to answer in the affirmative the question posed in the first introductory article: "Can there not be a true and reverent criticism?" The publisher's assertion that it is an "up-to-date treatment of the text characterized by an unqualified belief in its divine inspiration, essential historical trustworthiness, and positive Christian usefulness" is substantially correct. Unlike its three companions, it can be recommended without presuming a great amount of critical background on the part of the reader.

Although conservative, the work is by no means obscurantist. While a traditional isagogics has been maintained, the contributors generally admit that legitimate questions may be raised about traditional points of view. For example, on the question of Deutero-Isaiah the commentary states that "nothing is to be gained by ignoring the case put forward by those who disagree with us" (p. 558). Similarly, source theories in Bruce's article on the "Fourfold Gospel" receive sympathetic treatment. Only rarely do the authors succumb to the temptation (all too apparent in much conservative literature) to oversimplify and lump all critics together as "destructive," "arbitrary," "speculative," "liberal," etc. On the other hand, the authors appear at

times less dogmatic than their more "liberal" brothers in the presentation of views on such questions as authenticity and integrity.

One advantage of this volume over the others is its section-by-section (instead of verse-by-verse) commentary, followed by a more detailed presentation of individual problems. This results in better continuity and in the ability to stress major concepts, although inevitably some topics one looks for in introductory articles appear here instead. A Reformed exegetical approach is evident throughout, but the authors attempt to take cognizance of Lutheran and Anglican variations.

Also conservative and traditional in its own way is the *Catholic Commentary*. Its editors have performed a task most creditable to Roman Catholic scholarship. Not only are the introductory articles models of compressed information (a very small type is used throughout the work), but the comments on the texts of the canonical writings, including the apocrypha (a lamentable omission in the previous work), are extensive in a fashion not generally found in a book of such space limitations.

This commentary reflects the curious and paradoxical synthesis of extreme reverence for tradition with the unfettered, pioneering research which one meets so frequently in contemporary Roman Catholic scholarship. On the one hand, it is only to be regretted that the decrees of the Papal Biblical Commission and the doctrinal tenets of the Roman Church have invalidated so much that might have been so good. While the contributors are consistently at pains to stress how few in number are the passages where unanimous patristic usage or papal decrees require an official exegesis, relatively rarely do they do more than assert their *right* to express nontraditional exegetical and isagogical views (the first eleven chapters of Genesis are a notable exception!). On the other hand, the *Lebensraum* granted Roman Catholic exegesis by the encyclical *Divino afflante Spiritu* in 1943 is already quite apparent (although not nearly so much so as in certain other recent Roman works), and the solid, substantial scholarlyness of almost all the articles simply cannot be gainsaid.

While perhaps the volume's greatest contribution is to the history of Roman Catholic exegesis, and while, like the others, it cannot, of course, be recommended as an altogether reliable guide to extracting the meaning of Sacred Scripture, yet, *mutatis mutandis* (plus or minus certain presuppositions in the area of the church's authority or tradition, or both), most of the articles and commentaries could be read with great positive profit by Lutheran pastors.

Extremely stimulating articles were those on "The Literary Charac-

teristics of the Bible," and "The Interpretation of Holy Scripture," to mention only two. As examples of disappointment may be mentioned the desperate effort to introduce the blessed Virgin into the discussion of the Protevangel (p. 188), and the dogmatic implication (p. 942) that Luke 1:47 speaks of a "preventive grace" of God. More candor is displayed (p. 984) on our Lord's reply to His mother at Cana; the writer correctly states that Jesus' answer is "an assertion of independence of his Mother, similar to the word he spoke in the temple about his Father's business."

Most "liberal" and least usable on several counts is the *Twentieth-Century Bible Commentary*. A vapid introductory article on "inspiration" somewhat sets the theological pace of the entire work. On the whole, however, the introductory articles are more valuable than the extremely brief notes on the text, although both assume more background in Biblical studies than appears warranted in view of the popular approach.

The work avowedly is designed to meet the spiritual, devotional, and intellectual needs of a wide variety of readers. It is to be expected that a broad range of subjects treated by a number of topnotch specialists should display considerable variation, as is indeed the case. The closest approach to classical Wellhausenism and its evolutionistic points of view appears in T. H. Robinson's essay on "The Religion of Israel," which is in considerable contrast to certain aspects expressed in G. E. Wright's excellent discussion of "Biblical Archaeology." Thus the volume is indicative of the wide diversity of opinion apparent in most modern scholarship. While the approach to Chronicles, for example, is markedly cautious and conservative, too much of the work is not modern enough to qualify truly as a "twentieth-century" commentary, at least to judge by the clear swing of the pendulum in a conservative direction at the present time. Perhaps it better reflects opinions current in the second quarter of the twentieth century than those in prospect for the third quarter.

In general, the New Testament material is treated in more cautious fashion than the Old Testament, although even in the latter the sensitivity to religious values is in most instances sustained. Many admirable points could be mentioned, such as the line drawings on Palestinian life and implements, an intriguing discussion, the language of the Old Testament, a description of the Jewish elementary school in the first century of our era, as well as innumerable valuable insights into the message of both Testaments, but one wonders whether (except as a popular summary of those phases) the price of reading the whole

for the benefit of the gleanings may not be too high for the average reader. Certainly the commentary is not to be recommended for the beginner in Bible studies.

The *Concise Bible Commentary* avoids many of the defects of the previous work. By its consistent procedure it shows the value of the one-man approach to a work of this sort. While its critical positions are usually not the traditional ones, the most conservative reader will recognize a most praiseworthy attempt to avoid dogmatism, to present both sides of theological issues, and to exercise great caution in its able treatment of a vast mass of critical material. This is most notable in the chapter on "Interpretation of the Bible" (pp. 308—313); in the ensuing discussion of "Critical Study of the Bible" (pp. 316—324) it is the "liberals" who nearly become the whipping boys. Clarke frequently exhorts his readers to examine the primary sources and make up their own minds—an end which is furthered by the suggested "Courses of Study" at the end of the book (pp. 981—987). The tone is about as reverent and devotional as is possible for a work of this nature.

While faithful to its title, this volume contains not only commentaries on the entire Bible (including the apocrypha and a good survey of other extracanonical literature) but also 333 initial pages packed with a wealth of material on 28 special questions, including excellent essays on "Hebrew Religion," "The Jewish Backgrounds of the N. T.," "The Teaching of Jesus," "Doctrine in the N. T.," "Miracles," etc. The appendix even includes a helpful "Glossary of Bible Words."

Parish pastors will perhaps again find the special articles more useful than the brief exposition of the Biblical text, but at least to those who have the background critically to weigh and assess, this commentary may certainly be recommended.

FREDERICK DANKER

HORACE HUMMEL

THEOLOGICAL OBSERVER

RAUSCHENBUSCH AFTER FIFTY YEARS

The *Christian Century* (April 17, 1957), under this heading, scrutinizes the work and value of Walter Rauschenbusch, whose *Christianity and the Social Gospel* appeared in 1907. As Prof. D. E. Smucker of Bethany Biblical Seminary, Chicago, remarks, Rauschenbusch published the book with considerable misgivings and was greatly surprised when its appearance was "like lightning striking a haystack" and it became "the publishing sensation of that year." Finding his "social gospel theology" so very popular, Rauschenbusch published several other books on the subject, of which *A Theology for the Social Gospel*, placed on the market a year before his death, "is considered by many his most lasting contribution." Rauschenbusch died in 1918 in his early fifties "with heart broken by tragedy and body poisoned by cancer." The writer says *inter alia*: "Rauschenbusch was nurtured on a combination of Lutheran and Baptist pietism. Pietism itself favored welfare institutions for the orphan and the widow. Thus pietistic perspectives merged with a more complex institutional analysis and a prophetic concern for people to make Rauschenbusch what he was. He was a sectarian in the sense in which Ernst Troeltsch used the term. The most controversial aspect of Rauschenbusch's thought and attitude is his relation to liberal theology. In many ways he appears to be a child of the Enlightenment through Kant, Ritschl, and Schleiermacher. Enlightenment also influenced his institutional social analysis: characteristic themes of progress, skepticism of dogma, emphasis on the religious value of socialism and on the economic interpretation of ethics are frequent in his writings."

JOHN THEODORE MUELLER

ADOLF VON HARLESS

Under this brief heading *Nachrichten der Evangelisch-Lutherischen Kirche in Bayern* (February 1957) recalls to the memory of its readers, on the occasion of his 150th birthday, the work of Professor Harless in behalf of sound Lutheranism in Germany. Dr. Harless was born at Nuremberg in 1806 and died at Munich in 1879. After having studied philology, law, and philosophy, especially Spinoza and Hegel, he came under the influence of Tholuck at Halle. In Luther's writings and the Lutheran Confessions he found gradually the truth for which he craved. In 1828 he became professor of theology at Erlangen, where in 1834 he wrote his valuable *Commentary on Ephesians*, his *Theological*

Encyclopedia, and his *Christian Ethics*. In 1845 he became professor at Leipzig, in 1850 court preacher at Dresden, and in 1852 president of the *Oberkonsistorialrat* at Munich, where he exerted a great and wholesome influence on the spread of the true Lutheran doctrine. Harless lived at a time when such prominent theologians as Vilmar, Kliefoth, Hoeffling, Theodosius Harnack, and Johannes von Hofmann were trying to direct theological thought back into Lutheran channels. They did not always succeed, nor were they themselves consistently in accord with Scripture, Luther, and the Lutheran Confessions. But their influence, on the whole, and especially that of Harless, for Lutheran doctrine was decisive and extensive. The writer of the article, Dean Heckel of Munich, believes that the work of Harless led to the founding of the *Vereinigte Evangelisch-Lutherische Kirche* under Bishop Meiser. His tombstone, erected by his friends, bears his name "Harless" and beneath this the inscription: "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7). Toward the end of his life Harless voiced but one wish: "*Wenn ich nur selig werde*", "if only I shall be saved."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Williamsburg, Va.—Spiritual hunger is the "sign of the times," and it has resulted in a virtual mass movement of Americans in search of religious faith. This conclusion was reached by a group of Protestant leaders and theologians in a major report to a meeting of the National Council of Churches' General Board here. The report, two years in preparation, cited the trend as a phenomenon of "impressive magnitude" and "a remarkable manifestation of the need for effective evangelism today."

Drafted by Prof. Robert L. Calhoun of Yale Divinity School, it was presented here as the findings of a 24-member General Board commission to study evangelism. Noting "the widely recognized resurgence of conscious concern for religion," the report said that "an almost startling number" of business and professional men, white collar workers, teachers and students, journalists, authors, and men in public office are listening to spokesmen for Christianity in the hope of finding some security or satisfaction they have not found elsewhere."

"Newspapers, popular magazines, religious broadcasts, vast popular assemblies, public discussions, and private conversations," the report said, "all bear witness to the impressive magnitude of this 'sign of the times.'"

Behind the drive toward religious faith, the report said, is a complex

of personal motives. "Like other mass movements," it declared, "this one moves on many levels, from superficial quest of new emotional satisfactions or ways of escape from hard reality to the profound discontents of honest, vigorous, penitent men and women in revolt against shams and half realities, truly crying out for the living God."

Christian evangelism, the report continued, must show concern for both the mature and the immature, the clear-sighted and the confused seekers. "All alike need to find themselves face to face with the God and Father of Jesus Christ in His unyielding judgment and infinite mercy—both those who already know the depth of their need for healing and those who are trying to settle for something less than the radical surgery of redemption," the report declared.

Asserting that the nation's spiritual hunger exists against a backdrop of a "world in turmoil," the commission warned that "the driving forces of history . . . are now racing at high speed . . . long-repressed emotions and explosive desires—for freedom, prestige, power, vengeance—are breaking through old restraints, and disrupting familiar ways and accepted standards of right." Modern technology, it added, is suddenly supplying "in dizzy profusion" for both good and ill tools "that make men giants in speed and strength" without making them gentle and wise. As a result, the report said, individuals, interest groups, whole peoples are haunted by loneliness, "corroding" anxieties, bewilderment, and mistrust.

"Pagan gospels of race, national aggrandizement," it said, "propagated through the mass media of controlled press and radio, military displays, party-line school systems, police networks, and political pressures, are decrying gentleness as weakness, fomenting distrust and conflict, and appealing all too effectively to men's self-interest, and to their deep cravings for companionship, emotional security, self-respect, and some higher power to serve."

The cure for the sickness of such a time, according to the commission, is not to be found in more technical prowess, factual knowledge, economic or political realignments, but in "effective proclamation of the Gospel." "In our time, as in earlier times," the group said, "effective proclamation of the Gospel is needed to make these other resources, duly ordered . . . under God, ministers of life and not death. Evangelism in our time must speak to the deep needs of men for radical healing—deeper than any conscious desire for comfort and success."

The document was presented to the General Board by Dr. F. Eppling Reinartz of New York, secretary of the United Lutheran Church in

America, and a commission member. It is expected to have a major influence on many of the "present and developing" program activities of the National Council of Churches.

Washington, D. C.—Once fierce head-hunters of the Western Solomon Islands now have a Bible version of their own. Three European and three native Seventh-Day Adventist pastors have completed a translation of the Bible into the Marovo language, denominational officials here reported. They said 3,000 copies of the 1,360-page volume have been printed as the initial run.

The Marovo people today are mostly Christians. There are 17 Adventist churches on their islands. Kata Ragoso, one of the Bible translators, is president of the Adventist's Western Solomon Islands Missions. "Some linguists believe production of the Bible in Marovo will have a considerable influence on the language of the Solomons," the announcement here said, "and that Marovo could become the standard language for the 100,000 people of that area."

Washington, D. C.—Juvenile delinquency increased nearly 20 per cent in 1956 over the previous year, Director J. Edgar Hoover of the Federal Bureau of Investigation reported here. He said 1956 was the worst year for juvenile crime in the 26 years the FBI has been compiling national reports on police arrests.

Mr. Hoover gave these figures in the annual FBI "Uniform Crime Report": A total of 234,474 children under 18 were arrested in 1956. They were charged with crimes ranging from murder to petty larceny. There were nearly 39,000 more arrests last year than in 1955. Of juveniles who came into contact with the police more than 40 per cent had not yet reached their 15th birthday. More than 3,000 of these young people were arrested for homicide, rape, or assault with a deadly weapon. Youths under 18 represented almost two thirds of all offenders arrested for auto theft, 50 per cent of those arrested for larceny, 53 per cent of those arrested for burglary, and 24 per cent of those arrested for armed robbery. Some 139 juveniles were charged with murder in 1956, compared with 94 in 1955. A total of 840 were arrested for rape, 1,971 for aggravated assault, and 5,580 for other assaults. Two hundred and ninety-seven were arrested for narcotics law violations, compared with 249 the previous year.

The FBI report showed that 46,477 children were taken into custody for theft, as against 38,750 the previous year. Those who got in trouble with the authorities for auto theft totaled 18,672, compared with 14,621 the previous year. Liquor law violations brought about the arrest of 5,728 juveniles, an increase of 1,525 over the previous

year. In addition, drunken driving resulted in 631 teen-age arrests, gambling in 516, and drunkenness in 6,489. The latter figure was a rise of almost 20 per cent over teen-age drunkenness arrests in 1955.

The report noted one reduction in juvenile delinquency. It said 155 teen-age girls were arrested for prostitution in 1956, compared with 221 in 1955. Other sex offenses, however, resulted in the arrest of 3,038 teen-agers in 1956, as against 2,774 in 1955.

There were 581 teen-age arrests on charges of forgery or counterfeiting, while 311 were booked for embezzlement or fraud. Disorderly conduct, the charge which embraces most teen-age "pranks," resulted in 25,444 arrests or only a little more than 10 per cent of all juvenile detentions.

BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

Geneva.—An increase of more than one million members during the past year brings the total number of Lutherans in the world to nearly 71 million, it was reported here by the Lutheran World Federation. The figure represents about 33 per cent of world Protestantism. Statistics gathered by the LWF in the preparation of its newly published directory show 70,770,355 Lutherans in 150 churches, missions, and groups in 69 countries, an increase of 1,373,144 over a year ago.

The total, it was emphasized by federation officials, is a conservative estimate, since Lutherans in countries without organized churches or missions were not included. For example, the small German Lutheran congregations outside Germany were not counted, and in several countries, among them China, Lithuania, and Russia, membership figures were not available.

Of the total, 48,977,258 Lutherans are members of the 57 churches in 29 countries that are affiliated with the LWF, or 69 per cent of all Lutherans; 16,165,000 are members of Union Churches in Germany, and 5,628,097 belong to other Lutheran churches and groups.

The three largest centers of Lutheranism in the world are found in Germany, with 37.6 million; Scandinavia, with 19 million; and the United States, with 7.4 million.

The largest Lutheran Church in the world is the Church of Sweden, with 7,290,112 members. It reported the greatest increase in membership during the past year, with 700,000 additions. Second largest of the Lutheran Churches is the Evangelical Lutheran Church of Saxony, with 4,413,699 members. Third is the Church of Denmark, with 4,304,000 members. The largest Lutheran Church outside the mem-

bership of the LWF is The Lutheran Church — Missouri Synod in the United States, with 2,076,379 members.

The second-largest Protestant Church in the world, according to the *World Christian Handbook* of 1952, is the Presbyterian and Reformed, with more than 41 million members.

Philadelphia.— A progress report on the new *Service Book and Hymnal* of the Lutheran Church in America indicates that the book may be in use in congregations late this year or early in 1958. A joint venture of the eight church bodies participating in the National Lutheran Council, with nearly five million members, the *Service Book* will contain more than 600 hymns and a new and uniform order of services representing the best in Lutheran liturgical traditions.

Accompanying the *Service Book's* appearance will be a *Lectionary* containing the Old Testament lessons and the Epistles and Gospels appointed for the festivals and holy days of the church year. The *Lectionary* will contain either the Authorized King James Version text or the Revised Standard Version text of the lessons from the Bible.

After the music edition and the lectionaries are published, work will begin on additional volumes which will follow in this order: The *Altar Service Book*, the *Occasional Services*, a pastor's handbook of the minor orders; the text edition of the *Service Book and Hymnal*, a handbook of the hymnal containing an annotated commentary on the hymns, their texts, authors, tunes, and composers, and finally a companion to the liturgy which will provide the pastors with a commentary on the rubrics of the book.

To help local congregations to an understanding and appreciation of the book and the proper use of its several features, a program of introduction has been planned to begin next fall. A national assembly has been set for September 25 to 26, probably in Chicago, to which representatives of the jurisdictional divisions of the participating churches would come for a two-day period of instruction. At this assembly, using preprint booklets containing the three musical settings of the liturgy, plus matins and vespers, as well as prepared recordings of these services, the representatives will be trained to carry the program of instruction to their respective divisions.

A continent-wide schedule of area meetings will follow, with pastors, choir directors, organists, choristers, and interested lay people invited to attend. The final phase of the program will continue in the local parishes to familiarize members with the services in anticipation of the book's appearance.

Plans are also being made to introduce the services from the book at the third assembly of the Lutheran World Federation in Minneapolis next August.

New York.—The Lutheran Church—Missouri Synod, the largest Lutheran body which is not a member of the Lutheran World Federation, has appointed fifteen official visitors to the federation's third assembly at Minneapolis this summer. The international conclave is scheduled for August 15 to 25. Heading the Missouri Synod delegation will be Dr. John W. Behnken, President of the two-million-member denomination; Dr. Arnold H. Grumm, First Vice-President; Dr. Herman Harms, Second Vice-President; and Dr. Oliver R. Harms, Fourth Vice-President.

Other visitors appointed by Missouri are Rev. Arthur C. Nitz, President of the California-Nevada District; the Rev. William H. Kohn, President of the Southeastern District; and the Rev. Hugo A. Gamber, President of the Minnesota District; Dr. Alfred O. Fuerbringer, president of Concordia Theological Seminary at St. Louis, Mo., and Dr. Walter A. Baeppler, president of Concordia Theological Seminary at Springfield, Ill.; Dr. Lawrence Meyer, Planning Counselor of Synod; Dr. Oswald Hoffmann, Director of Public Relations; Dr. Clarence Peters, chairman of the Board for Young People's Work; Dr. O. H. Schmidt, Secretary of Foreign Missions; Mr. Henry W. Buck, member of the Synod's Board of Directors; and Dr. Otto A. Dorn, general manager of Concordia Publishing House.

The LWF has sent invitations to all nonmember Lutheran Churches and groups in the world to appoint representatives to attend the assembly as official visitors. Only federation members may send voting delegates.

In addition to the Missouri Synod appointees from America, its mission groups in Japan, Nigeria, Uruguay, and Venezuela have accepted invitations to send representatives to the 11-day meeting.

To date 85 official visitors have been named by nonmember Lutheran Churches and groups from 23 countries.

New York.—The question of discussions with The Lutheran Church—Missouri Synod on matters pertaining to its possible membership in the Lutheran World Federation will be discussed by the federation's executive committee when it meets at St. Olaf College in Northfield, Minn., this summer. The committee will hold a four-day session, August 11—14, to prepare the agenda for the business sessions of the LWF's third assembly in Minneapolis, August 15—25.

At its 43d triennial convention last year the Missouri Synod declined an invitation to join the federation. It did so on the grounds that membership in the international church organization would "involve us in a union in spiritual matters with groups not in doctrinal agreement with us." At the same time the Synod expressed its "willingness to meet with official representatives of the Lutheran World Federation to discuss all points in question."

A special Committee on Doctrinal Unity in the Lutheran Church was appointed to represent Missouri in future meetings with LWF officials. These future meetings will be discussed by the federation's executive committee in Northfield.

The Missouri Synod, the Evangelical Lutheran Church in Australia, and three Lutheran Free Churches in Germany received invitations to join the federation after its second assembly in Hannover, Germany, in 1952. All five declined membership on doctrinal grounds.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

DIE GESCHICHTE DES GOTTESDIENSTES DER SIEBENBÜRGER SACHSEN. By Erich Roth. Göttingen: Vandenhoeck und Ruprecht, 1954. 281 pages. Cloth. Price not given.

One reason for the dearth of dependable works on the history of Lutheran worship is the lack of basic monographs on individual phases of the subject. The present admirably careful and comprehensive study, the product of more than fifteen years of patient investigation and reflection, is liturgical historiography of a superior kind.

The subject is the worship of the "Saxons" of Transylvania. Since 1918 Transylvania has been politically a part of Romania; in the twelfth century, however, when the "Saxons" made their trek from their ancestral homelands, the territory was part of the domains of Hungarian King Geza II. The worship of the Transylvanian "Saxons" has been investigated during the past quarter century by Adolf Schullerus and Karl Reinerth; Roth utilizes much previously unknown source material and is able both to correct some of their conclusions and to offer new insights.

Roth begins with the pre-Reformation period; operating primarily with the evidence supplied by the Transylvanian lectionaries, he suggests that the archetype of the Transylvanian missals is clearly Frankish, from the area bounded roughly by Trier, Aachen, and Luxembourg. The Reformer of Transylvania was John Honterus, whose popularly supported Swiss theological leanings the more Lutheran-minded Transylvanian clergy successfully resisted. Roth evaluates the liturgical implications of Honterus' own *Reformatio ecclesiae Coronensis* (i.e., of Kronstadt, later Brasov, more recently, and at last reports still, Stalin) *ac totius Barcensis* (i.e., of Burzenland, the Romanian Barza) *Provinciae* of 1543 and of the *Reformatio ecclesiarum Saxonicarum in Transylvania*, which a committee of urban pastors prepared in 1547. The general liturgical tone is conservative and Lutheran.

While Roth discusses in detail the prescriptions of the Transylvanian agendas of the sixteenth through the eighteenth centuries, as well as of the agendas imported from Germany, he recognizes on the one hand that they are not detailed enough to permit a complete reconstruction of the services as actually conducted and on the other that in practice the clergy applied them with considerable freedom. Happily, Roth discovered and has evaluated in the present volume a primary source of utmost importance—a comprehensive series of reports to the Lutheran bishop by the rural deans, describing public worship as the clergy actually conducted it parish by parish in 1764—65.

We thus have documentary evidence for the persistence of an impressive number of traditional ceremonies in this isolated Lutheran Church in the latter eighteenth century, for instance, the silence of the organ during Lent (except on Laetare); the extensive use of Latin at the choir offices and the Holy Eucharist (into the nineteenth century); the weekly use of the "Athanasian" Creed; the chanting (often in Latin) of the pericopes at the Holy Eucharist and of the lessons at the choir offices; the standing of the congregation while four officers of the parish conducted the preacher from sacristy to pulpit and back again; the seated position of the preacher during the delivery of the sermon (compare the German word for "pulpit," *Predigtstuhl*); restriction of the blessing of the congregation after the sermon with the sign of the Holy Cross to ordained preachers; a minimum of two celebrations of the Holy Eucharist every week (Sunday and Thursday) plus festivals, four services on Sunday, and three to four services on weekdays (in the parish church of Hermannstadt, now Sibiu, the number of regularly scheduled services exceeded a *thousand a year*); three sacred ministers at the Holy Eucharist, the celebrant in alb and chasuble, the deacon and subdeacon in albs and dalmatics (Eucharistic vestments were worn at least into the latter part of the last century); genuflection at least by the celebrant (in some places by others also) at the mention of the Incarnation in the second stanza of the metrical Nicene Creed; the bringing in and preparation of the oblations at the altar during the third stanza of the same hymn; a large host for the celebrant, in addition to smaller people's hosts; the elevation (into the nineteenth century) of host and chalice in connection with the Consecration; the use of houseling-cloths held before the communicants lest the Sacred Species fall to the ground through inadvertence; Latin office hymns according to the season at matins and vespers; consistent use of the Magnificat as the vespers canticle; the chanting of the Passions during Holy Week; metrical vernacular versions of *Aufer a nobis* and *Anima Christi*; the reading of Josephus' account of the destruction of Jerusalem at vespers on the Tenth Sunday after Trinity; the formula of retention as well as of forgiveness when the confessor imparted Holy Absolution to a congregation of penitents; auricular confession, the penitent kneeling, the confessor sitting in a *subsellium*; the extension of Ante-Communion to include Preface and Sanctus (something to be lauded rather than, with Roth on p. 184, discountenanced); the chanting (in Latin) of portions of the Lamentations of Jeremiah on Good Friday; use of the Large Catechism in the instruction of adolescents (as late as 1833); lessons from Ecclesiasticus; the use of the organ not only to support the singing but also in lieu of singing in alternate verses of hymns, psalms, and canticles; intensified solemnity for the first vespers of high festivals (that is, the evening before); recitation of compline (during Lent); distribution of *Himmelsbrot* (large hosts with a crucifix stamped on them) to the children after compline; a most interesting color canon for the paraments (red for Advent Sunday, Christmas, Circumcision,

Epiphany, Candlemas, Laetare, Annunciation of the B. V. M., Easter, Ascension, Visitation of the B. V. M.; green for Palm Sunday, Maundy Thursday, and Trinity Sunday; white for Whitsunday; black for the first three Sundays in Lent, Passion Sunday and Good Friday; "ordinary" for other occasions); wearing of chasubles and dalmatics to match the paraments at the Holy Eucharist (except that violet replaced black on penitential occasions); wearing of a cloth-of-gold or gold-textured cope by the officiant at festival choir offices (but on Good Friday the officiant approached the altar for the Creed in an old red cope); baptism of children by the third day after birth at the latest; exorcism, salt, anointing with spittle, and the chrism (*Haube*) at Holy Baptism; two baptismal sponsors of the child's sex, one of the opposite sex; the "rebaptism" of "Arian heretics," that is, Unitarians and Antitrinitarians converted to the Lutheran religion as adults; the churching of women; reading of the banns of marriage for three Sundays; no marriages during a "closed season" (Advent, Lent); a full-fledged nuptial Eucharist at weddings; and the blessing of the bride the day after the marriage.

By the mid-eighteenth century, the time under survey, the liturgical decline had already begun. Abetted by the government, divines infected with the spirit of the Enlightenment and Rationalism had begun the attack on the "out-of-date," "irrational," "theatrical," "superstitious," and "Catholic" practices that the Lutheran Church was perpetuating. The "reformers" made some progress in the cities, but in the rural communities, where church and society, worship and community, were inseparably bound up, the genuine love of the lay people for the "sacred ordinances of God's house" and their natural conservatism stiffened popular resistance to the process of liturgical destruction and slowed it down. The "modern" agenda that the foes of the Lutheran liturgical heritage had worked at for four generations prior to 1885 was finally shelved.

Roth has done his work lovingly and well; proofreading, indices, page design, binding are first-rate. In passing it may be noted that it was not Luther but John Bugenhagen who discontinued the elevation of host and chalice at St. Mary's Church, Wittenberg, in 1542 (p. 165). Again, the ancient episcopal blessing beginning "Die Benedeiung Gottes des Vaters und des Sohnes und des hl. Geistes" is not at all, far less "clearly (*deutlich*), a form of the *Benedicamus*, as Roth identifies it on p. 222. Finally, while Roth may be right in his opinion that "stola alba" in connection with marriages refers to a "white surplice," *stola* being taken generally in the sense of vestment, it is not quite as obvious (*offensichtlich*) as he believes it to be (p. 229, n. 2) that *stola* is not actually a stole. If *stola* means "stole," this would be the latest documentable survival of the stole in Lutheran liturgical history.*

ARTHUR CARL PIEPKORN

* See this reviewer's *The Survival of the Historic Vestments in the Lutheran Church after 1555* (St. Louis: School for Graduate Studies of Concordia Seminary, 1956).

THE PURE IN HEART: A STUDY IN CHRISTIAN SANCTITY. By W. E. Sangster. New York: Abingdon Press, 1954. 254 pages. Cloth. \$4.50.

A noted English Methodist here gives us a history of the growth and development of the concept of holiness. In four major divisions the author answers four questions: 1. How did man become aware of the holy, and how did his longing for holiness grow? 2. What tests have been shaped through the centuries to decide who were heroic in virtue? 3. What is a saint really like? 4. How did he become such?

"Holiness" is more than being "absolutely good"; its chief element is the "numinous." With Rudolf Otto, Sangster holds that the mental state of the numinous is perfectly *sui generis*. The numinous is objective and outside self. "Primitive man knew an unearthly dread—it was shuddering, eerie, and awful—the realm of *mana* and *tabu*." But when Sangster maintains that "the sublimest adoration of the saint is but the long refinement of that early awe," this reviewer dissents. Even today the unregenerate Iambi people of Tanganyika manifest this dread, this eerie, awful awareness of a numen, but one fails to recognize anything like sublime adoration. Nor did the saints of the Old Testament economy or those of the Christian era arrive at their sainthood as a result of a refining cultural process.

In the second section Sangster explains canonization in the Roman and Eastern churches. In Protestantism, Sangster holds, the saint is undefined; both the history and the theology of Protestantism is at variance with the saint-making process.

In the third section of the book the author tries to present a "portrait" of a saint. Making what seems to be somewhat of an exaggerated claim, he maintains that the distinctiveness of the saints transcends all time, all national barriers, and all denominational barriers.

In the final section of his history of sanctity the author endeavors to show how the saints achieved sainthood. He asks, "Does faith come of some great act of will?" In reply he states, "It cannot be denied that there is a will to believe." In his elaboration of this assertion the author writes some convincing words: "Faith is always something that acts." But is it not also true that the "will" to believe is faith? And is not faith in its entirety a gift of God—God coming to men first—not man's inclining to God?

There is much helpful and edifying matter in this book, and on that score alone it deserves a wide circle of readers. PHILIP J. SCHROEDER

WILDERNESS CHRISTIANS: THE MORAVIAN MISSION TO THE DELAWARE INDIANS. By Elma E. Gray and Leslie Robb Gray. Ithaca: Cornell University Press, 1956. xi + 354 pages. Cloth. \$5.00.

The Moravian colonists entered the New World with the definite purpose of bringing the Gospel to the Indians, for foreign missions constituted

one of the mainsprings of the *Unitas Fratrum*. They came from Georgia to Pennsylvania in 1740. Bethlehem was established in 1741; it remains the headquarters of this group to the present day.

In 1744 David Zeisberger began his study of the Indian language. "He did not know that by his decision to serve Christ in America his name would become the mightiest in Indian mission work and that as a leader he would, in history, rank with the new world's truly great" (p. 34). He served the Indians in Pennsylvania. He was the first Protestant missionary in the Northwest Territory. There in 1772 the mission in Ohio's Muskingum Valley was begun. The Revolutionary War was a difficult period for Indian missions, and under British protection the Delawares were brought into Canada. However, it was not until May 1792 that the Moravians and their converts were settled on the Thames River in Ontario. Zeisberger remained with them until 1798, when he returned to the Muskingum. There he died in 1808. Explorer, grammarian, linguist, translator, historian, poet, writer, organizer, leader, teacher, preacher—he was, above all, a missionary.

He was not the only Moravian missionary among the Delaware Indians, nor does Mrs. Gray tell the story as if he were. She tells of Benjamin Mortimer, Gottlob Sensemann, John Schnall, Christian Frederick Dencke, Jesse Vogel, and others. The vicissitudes of the Indians during the War of 1812 and the establishment of New Fairfield along the Thames are an important part of her story. The end of the mission work among the Delawares came under Theodore Manasseh Rights in 1903. Over 160 years the Moravians had worked among the Delawares; nor were they unsuccessful, for some Indians were brought to Christ through them.

A deepened understanding of the difficulties and hardships of mission work among the Indians is gained from Mrs. Gray's account. Her researches have been extensive; she tells the story against the broad backdrop of contemporaneous events. It is a social history in the best sense of the phrase. The daily life and activities of the missionaries and their converts become very real. This is a strong feature of the work. Her account, therefore, will also give a better understanding of American history.

CARL S. MEYER

THE THOUGHT AND CULTURE OF THE ENGLISH RENAISSANCE: AN ANTHOLOGY OF TUDOR PROSE, 1481—1555. Edited by Elizabeth M. Nugent. New York: Cambridge University Press, 1956. xix + 703 pages. Cloth. \$7.50.

Humanism in England antedated the Reformation by only a few years. Erasmus of Rotterdam, Sir Thomas More, and William Tyndale outlived John Colet by less than twenty years. All of them died during the reign of Henry VIII. Robert Barnes survived them by less than five years; he and Thomas Cromwell died in the same year.

In an anthology of the prose of the early Tudor period, therefore, the accent has to be on humanistic and religious writings. It is entirely proper that these two parts (Part I, pp. 3—158, and Part III, pp. 305—472) should claim almost half of the book. Some of the works in the second part, dealing with the political and social order, could (perhaps should) have been included under the third part. These three sections are far and away the most significant sections of the book. The selections from the chronicles and histories of the period (in Part IV) are interesting, and the romances and tales (in Part V) are entertaining. The introductions by outstanding scholars are excellent, especially those by Douglas Bush and W. G. Zeeveld.

A reviewer of an anthology should not cavil too much about the selections made, even though he is certain that better selections might have been made. Robert Barnes is omitted entirely — he might have been substituted for Richard de Methley. The Form of Solemnization of Matrimony might have been replaced by the Litany of 1544. Whatever misgivings remain about individual items and deficiencies, however, they are mitigated by the over-all plan of the work and the riches of the sources which this anthology introduces to the student.

CARL S. MEYER

FAITH'S FIRST RESPONSE: THE ART OF WORSHIP. By George W. Hoyer, ed. Robert Hoyer. St. Louis: Concordia Publishing House, 1956. Paper. *Teacher's Manual*, 72 pages, 50 cents. *Discussion Guide*, 52 pages, 17 cents.

This publication fills a great need. We have been diligent in teaching Christian doctrine and Bible history to people, but we have been remiss in acquainting them with what is properly called the art of worship. Rudiments of Christian worship are occasionally included in instructions on the first three Commandments; but often the problems of worship are treated as though they were largely of an emotional nature. The result is that too many churchgoers, lacking the sensitivities which go with true Christian worship, react against serious attempts to encourage and enable them to worship God decently and in order. The author's treatment of this rather delicate subject is enlightening and discreet; what is more, he has the gift of stating things simply and of organizing his materials logically and progressively. He uses the Lutheran orders of corporate worship as the basis of his course of study; he discusses the individual parts of these orders, the church year, the family altar in the Christian home, the use of psalmody and the canticles, the sacramental worship life, and Christian symbolism. We would encourage pastors to use these materials for teaching adult Bible classes and other adult groups.

WALTER E. BUSZIN

THE DIVINE ECONOMY: A STUDY IN STEWARDSHIP. By A. C. Conrad. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 169 pages. Cloth. \$2.50.

The author, professor at Bethel (Baptist) College and Seminary, Saint Paul, views stewardship from a Trinitarian approach. His thesis is that God has placed His power and resources under the law of stewardship for the initiation and fulfillment of His purpose in the world.

The stewardship of God the Father proceeds from the premise that He is the starting point for all Christian thought and action. His love is the source of His stewardship; creation is its act; redemption is its plan; history is its unfolding; time is its reach, or limit; and the Kingdom is its purpose. The stewardship of God the Son is based on the purpose of God that in Christ the divine economy will be projected for administration and fulfillment. The Son is the Agent of creation, the Mediator of redemption, and the Lord of both time and history. Everything that belongs to the divine purpose, as fulfilled in the stewardship of Christ, is made real to the believer through the Holy Spirit. He is the life Principle of creation, the Medium of redemption, and the Executor of Christ's Lordship over the believer. The believer is called upon to place his total being under the Lordship of Christ for the fulfillment of God's purpose. Love is the motive of the believer's stewardship; evangelism is the method; material resources are the means; time is the opportunity; and the Kingdom of God is the fulfillment.

HARRY G. COINER

THE MENNONITE ENCYCLOPEDIA: A COMPREHENSIVE REFERENCE WORK ON THE ANABAPTIST-MENNONITE MOVEMENT. Volume I: *Aachen to Cyprian*. Edited by Harold S. Bender, C. Henry Smith, Cornelius Krahn, and Melvin Gingerich. Scottdale: Mennonite Publishing House, 1955. xvi + 754 pages, plus 41 full-page plates. Fabrikoid. \$10.00.

This is the first volume of a gigantic joint undertaking of three major American Mennonite publishing houses, a four-volume, 3,200-page English reference work that will report on the history of the Anabaptist-Mennonite movement throughout the world for four centuries, its principles, its activities, its institutions, its culture, and its practices. Scheduled for completion by 1958, its 10,000 articles by over 400 different authors will include descriptions of every Mennonite congregation and institution everywhere in the world from the sixteenth century to the present, as well as biographies of more than 2,000 known Mennonite martyrs and all of the denomination's more eminent leaders, together with over 100 maps of Mennonite communities and 400 illustrations. A capable panel of thirteen editors, supported by an international editorial council of 49 members, including Roland Bainton, Franklin H. Littell, Wilhelm Pauck, and representatives of thirteen North American Mennonite groups, guarantees the quality of the work's scholarship. For its European articles the work

leans heavily on the still unfinished *Mennonitisches Lexikon* (begun in 1912, suspended in 1942 at the letter *O*, revived in 1951), of which Bender is one of the two postwar editors. The articles which this reviewer examined, including those on controversial issues, while written with a wholly understandable and defensible Mennonite bias, strove to be fair, objective, and accurate. The halftone illustrations, grouped at the back of the volume, are well chosen and illuminating. The appeal of this work reaches past Mennonite readers to everyone who is interested in the reformations of the sixteenth century; those who acquire Volume I will wait avidly for the remaining volumes. It is to be hoped, however, that future volumes will have stronger cloth webbing to hold the book proper and the fabrikoid binding together.

ARTHUR CARL PIEPKORN

THE EVANSTON REPORT: THE SECOND ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES. Edited by W. A. Visser 't Hooft. New York: Harper and Brothers, 1955. viii and 360 pages. Cloth. \$5.00.

EVANSTON: AN INTERPRETATION. By James Hastings Nichols. New York: Harper and Brothers, 1954. 155 pages. \$2.00.

The former of these two volumes is an official account, comprehensive and complete, and not nearly as dry as reports of this kind so easily become. The introduction, the chapter on the structure of the assembly, the lucid "narrative account," and the chapters on the report of the Advisory Commission on the Main Theme, on the discussion of the message, and on the report of the structure and functioning of the council, are the indispensable historical background for the reports of the sections and assembly committees, and of the often intensely interesting statements, recommendations, and reports in the appendixes. If you want to know the terms of the invitation to Holy Communion extended by the Augustana Evangelical Lutheran Church to the participants in the assembly, whether or not Bishop Berggrav spoke in his shirt sleeves on the hot night of August 27 (he did), what the Orthodox delegates had to say about the indivisible unity of the Christian Faith, who represented the Syrian Antiochian Orthodox Archdiocese of New York and All North America, what the delegates of the Dutch Reformed Churches in South Africa said about the report of the Committee on Intergroup Relations, or what the assembly's rules of debate were, this is the book to turn to. General Secretary Visser 't Hooft and his collaborators have done a praiseworthy piece of work.

Nichols' book, in turn, is a splendid commentary on the official *Report*. Every page reveals his peculiar gift for getting at the root of things and expressing his analysis in succinct and vivid prose. "Those who were not there" (and why they weren't, with The Lutheran Church—Missouri Synod sharing an 11-line paragraph with the Christian Reformed Churches) rate as much space as those who were. We are introduced

to the pre-history of the assembly, the Council's international aid program, the assembly's worship, its theological discussions, and its appraisal of Christian responsibility, climaxing in a specially perceptive chapter on the assembly's treatment of the race problem. It is a good "sample of the ecumenical conversation, of the chief ideas and concerns," of a great religious assembly.

ARTHUR CARL PIEPKORN

THE EVERLASTING MAN. By Gilbert Keith Chesterton. New York: Image Books, 1955. 274 pages. Paper. 75 cents.

For a whole generation, Chesterton's deft criticism of H. G. Wells's no less perennially popular *Outline of History* has been lodging ineradicable memories in its readers' minds. Who, having read the book, can forget the tantalizing opening sentence: "There are two ways of getting home; and one of them is to stay there"? Or the chapters that respectively open the two parts, "The Man in the Cave" and "The God in the Cave"? Or the reference to the hymn in the *Ethical Hymnbook* that began "Nearer, Mankind, to Thee, Nearer to Thee," and that always suggested to Chesterton "the sensations of a straphanger during a crush" on the subway? Or his description of the *Eli, Eli*, as "a cry driven out of [the] darkness in words dreadfully distinct and dreadfully unintelligible, which man shall never understand in all the eternity that they have purchased for him"? Or a thousand other evocative pages and paragraphs and phrases? It is gratifying that *The Everlasting Man* is available as a paperback after seventeen regular printings, to delight—and, on occasion, irk—both those who will read it for the first time and those who may now acquire at very modest cost a book which, once read, they have always been meaning to buy.

ARTHUR CARL PIEPKORN

DIVORCE AND REMARRIAGE. By Hugh C. Warner. London: George Allen and Unwin, 1955. 90 pages. Cloth. \$1.50.

Canon Warner states in a popular form the main historical and theological facts which must be understood if there is to be an intelligent grasp of the views of The Church of England on divorce and remarriage after divorce. He raises the question of the power of the state to dissolve a valid marriage; examines the Biblical teaching about sex and marriage; relates the rise of divorce figures with the effect these have on the present-day climate of popular opinion; appeals for a clearer and closer understanding between all who value the integrity of family life and the future of the institution of marriage; and holds that there is no just cause for divorce.

HARRY G. COINER

THIS IS MY FAITH. Edited by Stewart G. Cole. New York: Harper and Brothers, 1956. 291 pages. Cloth. \$4.50.

A researcher in the field of religious culture submits a questionnaire to 25 "representative Americans" and publishes their replies. Men with a background in the service of a Christian Church are William C. Bower,

Adolph Keller, Howard Brinton; Winfred E. Garrison is related to the group. The philosophers are headed by Ernest Hocking; scientists by Albert Einstein; experts in education by William H. Kilpatrick; Pitirim Sorokin is a sociologist. "The editor regrets that he was unsuccessful in his efforts to secure the co-operation of representative women as well as of the clergy of the three historic faiths of Western civilization" (p. 7, n. 2). The first question is: "In the *Judaeo-Christian religions*, stripped of their divergent ethnic, doctrinal, and structural factors, what religious values, as you use the term '*religion*,' do you think should be emphasized in contemporary thought and practice?" Subsequent questions deal with the relevance for religion of "the world view that modern science is unfolding" and "the genius of the democratic movement and of personal moral character." Then comes the central question: "Do you assume that the supreme values available to moral man, of whatsoever source, are aspects of one spiritual reality?" The tendency of the questionnaire and of the book then emerges: "If so, how do you relate in your faith the survival values of the *Judaeo-Christian religions*" to the other two? "Does the concept 'God' serve an essential purpose in your rationale of religion?" The editor's own contribution to the symposium suggests a changing faith leaving old forms of thought and government behind. Many of the contributors make clear that humanism is not dead. T. M. Greene presents a scheme accentuating the Christian revelation; Adolph Keller criticizes some of the basic assumptions of the inquiry. This is an unpleasant book.

RICHARD A. CAEMMERER

DICTIONNAIRE D'ARCHEOLOGIE BIBLIQUE. By W. Corswant, revised and illustrated by Edouard Urech. Neuchâtel: Delachaux et Niestlé, 1956. 324 pages. Cloth. Swiss francs 20,30.

This dictionary will be of great value to anyone who uses it from day to day. While it is not what its title might at first glance suggest, a dictionary of archaeological sites and excavations, it is nevertheless a work of the first rank for one who wishes to understand the Old and New Testaments. To really understand any work of literature—and the Bible is no exception—one must understand the way of life, the daily occupations and amusements, the family relationships, and the commerce of a people. Within the boundaries set down by its author this lexicon helps one do just this—and do it well. Its articles waste no space, are copiously documented with Biblical references, and often illustrated by excellent line drawings. Constant use of this book will make anyone familiar with the life and thought of Biblical times. It is unfortunate that almost no documentation from modern literature is to be found. A few minor errors of fact also have crept in, as for example, the implication that the Greek letter *Phi* developed from the Semitic *Qoph* or Greek *Upsilon* from Semitic *Waw* (which probably resulted in the Greek Digamma) in the table on p. 122. Such errors, however, are of minor import. They should not detract from a highly useful work.

EDGAR KRENTZ

MODERN WAR AND THE AMERICAN CHURCHES. By Ralph Luther Moellering. New York: The American Press, 1956. 125 pages, notes and bibliography. Cloth. \$2.75.

This sober study by a pastor of our church is prompted by the "submissive conformity" with which churches and clergy have surrendered compassion and have embraced violence or hatred as a way of life during war. The preliminary study of the Old and New Testaments rejects the one as a brief for militarism and the other as a prop for pacifism, the historical survey scrutinizes the position of theologians throughout the history of the church, and specifically the positions of The Lutheran Church—Missouri Synod, the United Lutheran Church, the Roman Catholic Church, the Protestant Episcopal Church, churches in the Calvinist tradition, the Methodist Church, and pacifist Christians, during World War II. The author finds the conduct of churches improved since World War II, but indicts current warfare for its needless brutality and the possibility of mass annihilation. He does not support a pacifist position, but pleads for more sensitiveness toward the problems of war, a critical attitude toward the concept of "just war," and a rejection of war as a Christian crusade against communism. A further study should incorporate more thinking on the problem of Christian conscience under the threat of war. By hindsight the mistakes are glaring; but as the clouds of war gather, the avenues open to the judgment of conscience need to be exploited amply and patiently—public information and the press, the balanced criticism of party government, and the exercise of the diplomatic process unhampered by sectional causes. RICHARD R. CAEMMERER

A MORE EXCELLENT WAY. By Ruth Nothstein. Rock Island: Augustana Book Concern, 1955. 112 pages. Cloth. \$1.00.

This book grew out of various attempts to answer inquiries sent to the Augustana Book Concern by the women of the church. They wanted help in enriching their own spiritual life; they wanted aid in planning programs and leading devotions; they wanted to know what books would help them to become better leaders in church organizations. This volume was prepared to be helpful in all of these areas of the church women's life. It does not pretend to give all the answers, but it does give solid Scriptural stimulation and valuable resource material, presented on a high spiritual level, germane to the church's central mission. The careful reader will discover an evident imbalance between what "we do" and what "God does"; nevertheless, we think that this little book has something which many pastors will want to share with the distaff side of their churches' membership. HARRY G. COINER

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. New York: Charles Scribner's Sons, 1956. 240 pages. Cloth. \$3.95.

The author proposes to present "a panorama of Israelite life, as ordinary families knew it, from about 1250 to 586 B.C." To accomplish this, he

characterizes the main factors of environment that molded the life of the nine periods into which he divides this era. Then he describes the home life of the three social groups in Israel, nomads, farmers, and city dwellers. Next he deals with the occupations of the Israelites and gives a fine description of their agricultural and industrial pursuits. Thereupon he treats the military and civil responsibilities of the Israelites. He concludes with a discussion of the educational, cultural, and religious aspects of their lives. The description is quite detailed and the presentation is interesting. The drawings by Marjorie Quennell, the photographs, and maps are very instructive. The presentation is popular rather than scholarly. The author's approach to the Old Testament is that of historical criticism.

H. H. JONES

GNOSIS. By Rudolf Bultmann, translated from the German by J. R. Coates. xiii + 67 pages. London: Adam and Charles Black, 1952. Cloth. 7/6.

Fifth of translator-editor Coates' *Manuals from Kittel*, this title provides us a slightly expanded and carefully indexed English version of the great German New Testament scholar's important, penetrating, and somewhat controversial discussion of *ginöskein*, *gnōsis*, and the related compounds in the *Theologisches Wörterbuch zum Neuen Testament*, in essence an analysis of "the Biblical doctrine of the knowledge of God in relation to non-Christian and heretical forms of Gnosticism."

ARTHUR CARL PIEPKORN

THE LANGUAGE OF COMMUNISM. By Harry Hodgkinson. New York: Pitman Publishing Corporation, 1956. xii + 149 pages. Cloth. \$3.75.

This enlightening book is precisely what the title claims for it. It is a brief dictionary of political terms as they have been perverted by the language of communism. Two samples will suffice to indicate the general scope of this volume. On "democracy" Mr. Hodgkinson makes the following comment: "To communists a majority has no particular sanctity and is called on to do, not what it wishes, but its duty before the court of history. Since communism's title deeds to power are its 'scientific' view of society, it does not feel called on to submit its policy, together with alternatives, to a free popular decision." On "religion" the author quotes Stalin (1927): "A party cannot be neutral regarding religion, and it conducts antireligious propaganda against all and every religious prejudice, because it stands for science, and religious prejudices are opposed to science." There are quite a few paragraphs under this particular heading. The description of the political uses to which the Soviets put the church is of the greatest interest. On the basis of the evidence cited there can be no question that the Soviets are using the church in Russia as an instrument of political power.

MARTIN H. SCHARLEMANN

THE EVOLUTION OF THE CHRISTIAN YEAR. By A. Allan McArthur. Greenwich, Conn.: The Seabury Press, 1953. 192 pages. Cloth. \$3.00.

The Scottish author of this compact, scholarly, well-documented and rather technical volume sets forth the thesis that in the primitive Christian Church Christmas and Epiphany, Good Friday and Easter, Ascension Day and Pentecost, were unitive festivals. In detail, he holds, for instance, that the Epiphany conveys "not the Manifestation of Christ to the Gentiles as such, but rather the Manifestation, the Revelation, of God to the world in Christ Jesus" (p. 31). With reference to the Sabbath, he asserts: "One of the most persistent dangers with which [the Church] has always been faced stems from the frequent failure to see the Old Testament in its true perspective, from the vantage point of the New" (p. 81). In the *Festal Letters* of Athanasius he finds the detailed evidence we need to understand the external structure of Lent; it is his opinion that "the establishment of Lent stems directly from this training of the candidates for Baptism" (p. 123). He concludes that the emergence of Ash Wednesday as the beginning of Lent constitutes a deformation of the original Lent and that the addition of Septuagesima, Sexagesima, and Quinquagesima likewise constitutes a deformation of the church year.

WALTER E. BUSZIN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Progress Against Prejudice: The Church Confronts the Race Problem. By Robert Root. New York: Friendship Press, 1957. x + 165 pages. Paper, \$1.25. Cloth, \$2.50.

The Road to Inner Freedom: The Ethics. By Baruch Spinoza, ed. Dagobert D. Runes. New York: Philosophical Library, 1957. 215 pages. Cloth. \$3.00.

Liberal Adult Education. White Plains: The Fund for Adult Education [1957]. 78 pages. Paper. Price not given.

God the Unknown and Other Essays. By Victor White. New York: Harper and Brothers, 1956. xiii + 205 pages. Cloth. \$3.50.

Architectural Symbolism of Imperial Rome and the Middle Ages. By Baldwin Smith. Princeton: Princeton University Press, 1956. ix + 219 pages. Cloth. \$7.50.

Maccabees, Zealots, and Josephus: An Inquiry into Jewish Nationalism in the Greco-Roman Period. By William Reuben Farmer. New York: Columbia University Press, 1956. xiv + 239 pages. Cloth. \$4.50.

Christianity and Communication: The Principles and Practices of Effective Communication of the Christian Message. By F. W. Dillistone. New York: Charles Scribner's Sons, 1957. 156 pages. Cloth. \$3.00.

Past Finding Out: The Tragic Story of Joanna Southcott and Her Successors. By G. R. Balleine. New York: The Macmillan Company, 1956. xi + 151 pages. Cloth. \$3.00.

Studies in the Acts of the Apostles (Aufsätze zur Apostelgeschichte). By Martin Dibelius; trans. Mary Ling and Paul Schubert; ed. Heinrich Greeven. New York: Charles Scribner's Sons, 1956. ix + 228 pages. Cloth. \$4.50.

Biblical Archaeology. By G. Ernest Wright. Philadelphia: The Westminster Press, 1957. 288 pages. Cloth. \$15.00.

The Catholic Viewpoint on Race Relations. By John LaFarge, ed. John J. Delaney. Garden City: Doubleday and Company, 1956. 190 pages. Cloth. \$2.95.

Ishmael. By James Baird. Baltimore: The Johns Hopkins Press, 1956. xxviii + 445 pages. Cloth. \$5.50.

Race Issues on the World Scene: A Report on the Conference on Race Relations in World Perspective, Honolulu, 1954. By Melvin Conant. Honolulu: University of Hawaii Press, 1955. xiv + 145 pages. Cloth. \$4.00.

The Middle East: Its Religion and Culture. By Edward J. Jurji. Philadelphia: The Westminster Press, 1956. 160 pages. Cloth. \$3.00.

The Redemption of Thinking. By Rudolf Steiner; translated from the German and edited by A. P. Shepherd and Mildred Robertson Nicol. London: Hodder and Stoughton, 1956. 191 pages. Cloth. 12/6.

Apostolat und Predigtamt: Ein Beitrag zur neutestamentlichen Grundlegung — einer Lehre vom Amt der Kirche. By Karl Heinrich Rengstorf. Stuttgart: W. Kohlhammer Verlag, 1954. 85 pages. Paper. DM 4.80.

A Lutheran Handbook. By Amos John Traver. Revised Edition. Philadelphia: Muhlenberg Press, 1957. viii + 104 pages. Paper, \$1.00. Cloth, \$1.50.

The Problem of History in Mark. By James M. Robinson. Naperville: Alec R. Allenson, 1957. 95 pages. Paper. \$1.75.

Plants of the Bible. By A. W. Anderson. New York: Philosophical Library, 1957. 72 pages. Cloth. \$6.00.

The Millennial Kingdom of the Franciscans in the New World: A Study of the Writings of Gerónimo de Mendieta (1525—1604). By John Leddy Phelan. Berkeley: University of California Press, 1956. 159 pages. Paper. \$3.00.

Das Gesetz erfüllen: Matth. 5:17 ff. und 3:15 untersucht. By Henrik Ljungman. Lund: C. W. K. Gleerup, 1954. 140 pages. Paper. SW. Kr. 14.

The Sigtuna Foundation. By Olav Hartman. London: SCM Press, 1955. 54 pages. Paper. 3/6.

The Pattern of Atonement. By H. A. Hodges. London: SCM Press, 1955. 103 pages. Cloth. 9/6.

Natural Religion and Christian Theology: An Introductory Study. By A. Victor Murray. New York: Harper and Brothers, 1956. ix + 168 pages. Cloth. \$3.50.

The Biblical Doctrine of Justice and Law. By Heinz-Horst Schrey, Hans Hermann Walz, and W. A. Whitehouse. Naperville: Alec R. Allenson, 1955. 208 pages. Paper. \$1.75.

Evangelisches Kirchenlexikon, eds. Robert Frick, Hans Heinrich Harms, and others. Fascicle 16/17: *Jericho-Kamerun*. Göttingen: Vandenhoeck und Ruprecht, 1957. 64 pages. Paper. DM 9.80.

Sermonic Studies: The Standard Epistles. By Various Authors. Vol. I: From the First Sunday in Advent to Trinity Sunday. St. Louis: Concordia Publishing House, 1957. xii + 397 pages. Cloth. \$5.00.

The Christian Ethos: The Foundations of the Christian Way of Life (Das christliche Ethos). By Werner Elert; trans. Carl J. Schindler. Philadelphia: Muhlenberg Press, 1957. xi + 451 pages. Cloth. \$6.00.

On the Truth of the Catholic Faith (Summa catholicae fidei contra gentiles). By Thomas Aquinas. Garden City: Image Books. *Book Three: Providence*, trans. Vernon J. Bourke, 1956. *Part I*, 278 pages. Paper. 85 cents. *Part II*, 282 pages. Paper. 85 cents. *Book Four: Salvation*, trans. Charles J. O'Neil, 1957. 358 pages. Paper. 95 cents.

The Language of Value, ed. Ray Lepley. New York: Columbia University Press, 1957. viii + 428 pages. Cloth. \$6.50.

Jacob's Well: Some Jewish Sources and Parallels to the Sermon on the Mount. By Beryl D. Cohon. New York: Bookman Associates, 1956. 112 pages. Cloth. \$2.75.

Hugh du Puiset: A Bibliography of the Twelfth-Century Bishop of Durham. By G. V. Scammell. New York: Cambridge University Press, 1956. x + 354 pages. Cloth. \$7.50.

The Inevitable Choice: Vedanta Philosophy or Christian Gospel. By Edmund Davidson Soper. Nashville: Abingdon Press, 1957. 192 pages. Cloth. \$2.50.

Stylistic Criteria and the Analysis of the Pentateuch. By W. J. Martin. London: The Tyndale Press, 1955. 23 pages. Paper. 1/6.

Who Is Jesus Christ? By Stephen Neill. New York: Association Press, 1956. 96 pages. Cloth. \$1.25.

Religion and Social Work, ed. F. Ernest Johnson. New York: Harper and Brothers, 1956. ix + 194 pages. Cloth. \$3.00.

How to Use Audio-Visual Materials. By John W. Bachman. New York: Association Press, 1956. 60 pages. Cloth. \$1.00.

Christian Social Ethics: Exerting Christian Influence. By Albert Terrill Rasmussen. Englewood Cliffs: Prentice-Hall, 1956. xiii + 318 pages. Cloth. \$4.00.

Faith in Conflict. By Carlyle Marney. Nashville: Abingdon Press, 1957. 158 pages. Cloth. \$2.50.

John Dewey's Thought and Its Implications for Christian Education. By Manford George Gutzke. New York: King's Crown Press, 1956. xv + 270 pages. Cloth. \$4.00.

Virginia Methodism: A History. By William Warren Sweet. Richmond: Whittet and Shepperson, 1955. xviii + 427 pages. Cloth. \$3.50.

IEW

Hans
son,

rms,
beck

l. I:
rdia

Life
phil-

ontra
ree:
per.
ans.

Uni-

the
56.

of
ess,

By
ges.

tin.

ess,

per

rk:

rill
ges.

57.

on.
56.

d: